

THREE  
SERMONS:  
TWO OF THEM  
APPOINTED FOR

The SPITTLE, preached in  
St. Pauls Church,

BT

JOHN SQUIER, Vicar of St. *Leonards*  
Shoredich in *Middlesex* :

AND

JOHN LYNCH, Parson of *Herietsham*  
in KENT.

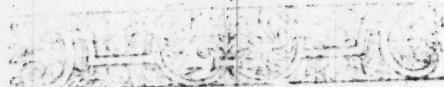


LONDON,

Printed by Robert Young for Humfrey Blunden,  
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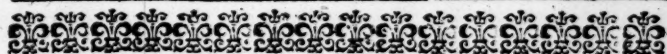
SEVEN

TWO



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London





To the Right Honourable, Sir Edward Bromefield KNIGHT, Lord

Maier of London.

SIR,



*We are Brethren both by nature and affection; but (in this) towards your Lordship especially. Wee desire to set out these Sermons, as some small signification thereof. Your Call did cause the Preaching of them, we crave that your Countenance may further the Printing of them. The Defects in either of them, shall bee acknowledged by either of us, to be our owne. But if there bee in them ought worth the owning, by the approbation of the charitable Reader; that shall be readily ascribed to our Incourager, by*

Your affectionately devoted

in all humble and

hearty service,

JOHN SQUIER.

John Smith  
To the Honorable  
The President of the  
Senate of the United States  
Washington

I have the honor to acknowledge  
the receipt of your letter of the  
10th inst. in relation to the  
subject of the proposed  
amendment to the Constitution  
of the United States. I have  
the honor to inform you that  
the same has been referred to  
the Committee on the Judiciary  
for their consideration. I am,  
Sir, very respectfully,  
Your obedient servant,  
John Smith

Yours affectionately devoted

Leah M. Smith

Henry Smith

John Smith



## For the Spittle, 1637.

**E**cclesiastes 12.10. doth shew the direction of *The Preacher* to all *Preachers*: he did, we should seek out acceptable words. But *Quis idoneus ad hæc*? what *Preacher* can preach in this maner? Peradventure no *Preacher*, *This Preacher* cannot performe it without all peradventure. I hope (by Gods gracious assistance) to prepare for my *Honorable & Honored* guests, τροφὴν, food which shall be *wholesome*; but τρυφήν, that it shall be *Toothsome*, I doe not say it, I dare not say it. No *Christian Sermon* can be like the Jewish *Manna* (according to that Jewish Legend, to savour unto all men according to their severall appetites. Your *Preacher* is far from that faculty of St. *Peter* in his Sermon upon *The Whitesunday*, to speake to every hearer τῇ ἰδίᾳ ἀρχαίᾳ, in his own *Idiome* & proper language, *Acceptable words*. If my words be *Accepted*, nay if they be not *Excepted* against, it shall bee both above my deserts, & beyond my expectation.

Aug. Retract.  
2.24.

Acts 2.6.

If I pitch upon a point of *Poperie*, I know learned men who would have all *Controversies* confined to the *Chaire*, not once to appeare in the *Pulpit*: *ne Sutor ultra crepidam*, that rurall Ministers should not climbe above the *Spheare* of their *Activity*, but keep themselves within the compasse of the *Catechisme*, or of *Cases of Conscience* at the highest. If I preach for *Peace* in the Church, and *Conformitie* to the *Discipline* of the Church, this discourse, doubtlesse, will displease the *Disciplinarians*. If I call upon you to render unto *Cæsar* what belongeth to *Cæsar*, to submit your selves to the supreme *Authoritie*, some will whisper, this is *ambitious Flattery*: and if I exhort the *Countrie* to write after that *Copie* which is set them by this *Citie*, and to imitate the workes of charity and piety performed by many worthy *Londoners*, others would condemne me for as pernicious *Popularitie*. If my Text should lead mee to avouch the dignity and authority of the *Superiours* in our *Clergie*, I should not escape that brand, *ἀνδρέων τῶ κρείττονι, ὃ τῶ κρείττω*, behold a *Time-servant*, and a *Man-pleaser*: and if I plead for the *Liberty* of the *Inferiour Ministry*, I may sinke under the censure of that

(which

(which my soule abhorreth) favouring or favouring of *Schisme* and *Disobedience*. If I perswade the *Duty Of Ministers*, some will say, *I lay a burden on my Brethren, which neither they nor their Fore-fathers were ever able to bear*: and if I plead for the *Duty To Ministers*, I know the aspersion, that I am an excellent *Advocate in mine owne cause*, and that we take too much upon us we *Sonnes of Levi*.

If I should pray you (with *Saint Peter*) that you would become a chosen people, Zealous of good workes, the *Antinomians* would be *Antagonists*, my *Adversaries*; saying, that all sound preachers edifie the hearers by preaching points of *Faith*, and doe not dwell upon the *Workes* of the *Law*, which are not pertinent to *Good Christians*, and to *Men grown in Religion*. If I should shew what sort of *Good workes* I would perswade you principally to practise, namely all, but especially those of *Piety to the Church*, I suppose some expert *Linguists* would translate that Greeke sentence, *ὅτι ἐνυία*, in the words of their Apostle, *Ad quid perditio hac?* all *Cost is Lost* which foolish *Prodigals* cast away on workes of that nature. Or finally, if I should instance in an *Individuum*, in a

Particular object, which my perswasion did propose unto your Piety, as that Church which is consecrated to the Service of God by the memoriall of St. Paul; there want not Auditors who will avouch, that this exhortation is superfluous, where a Plerophory of practice is already precedent; that the bagges for that Building are like to the Pitchers at the Marriage of Cana, *ἕως ἄνω*, Full to the Brim; that there is no room for the Rich to cast in their gifts, no not for the poore widow to thrust her Mite into the treasurie for the building of the Temple. O, sit Veritas in ore Prophetæ! O, may my Exhortations bee always answered by such a True Anticipation.

But now, since the words of your Preacher are but wind, and that out of what Corner of his mouth soever they shall blow, some hearers cannot, or will not saile according unto them, how shall I steere betwixt Scylla and Charybdis, without striking upon the Sand or the Rocke? I have a Cynosura, a Star to lead me, which Ecclesiastes, the grand Preacher doth point to, to all Preachers, Luk. 4.23. Physician heale thy selfe.

Certainly there is no Patient but will bee patient



patient, when hee shall see his *Physitian* sup  
up that bitter potion, which he was afraid  
had beene prepared for his queasie and relu-  
ctant stomacke. I will therefore lay my fin-  
ger upon mine owne sore, your infirmities shall  
be a *Noli me tangere*, I will not touch them.  
I will preach *To you*, but *Of my selfe*, This  
way, if any way, I shall not offend. And if  
this way any benefit shall arise from you to  
me by the action, or from me to you by the  
reflection, then for you and me, I shall blesse  
my God and your God, with unfained  
thanksgiving from the bottome of mine  
heart. Heare therefore (right Honourable,  
right Worshipfull, and right dearly beloved  
in the Lord) the word of the Lord with re-  
verence and attention.

LUKE 18.13.

*God be mercifull to me a sinner.*



**M**Y Text is a Prayer: a *Publicans*  
Prayer, so it was; a *publike* Pray-  
er, so it is, so (I am sure) it should  
be: a *Catholike* Prayer, every par-  
ticular Christian should have a  
personall share therein, every one  
should also pray, *God be mercifull to me a Sinner.*

For God is the Father of All, Sin is the Qualitie

of *All*, *Mercie* is the *Desire* of *All*, and *Me* should be the *Application* of *All*. Therefore, *ἵνα πάντες ὡς εἷς ὁ θεὸς* *Curat*, let *All men* pray as *One man*, as *This man*, *God be mercifull to me a Sinner*.

Againe, here we have the universall *Object* of prayer, *God*: the universall *Subject* of prayer (all men implied in one man) *Me*: the universall *Necessitie* to pray, *Sin*: and the universall *Motive* to pray, *Mercie*. Therefore *Hujus ad exemplum totus componitur orbis*, let this *One man* be a *Tutour* to the whole world; all should pray as here he doth pray, *God be mercifull to me a Sinner*.

This is a *Generall Prayer*, and a *Speciall Prayer*. It is *Generall* for all *Times*, and for all *Actions*; but it is most *Speciall* for *This Time*, and for *This Action* above all other. Because of our concurrence and confluence in this holy action of *Speaking* and *Hearing* Gods holy word, now *Specially* are we bound to use this *Prayer*, *God be mercifull to me a sinner*.

I presume that you will permit the *Speaker* to *Speake* this phrase; considering that I am a man of polluted lips, and an unpolished tongue; of a shallow judgement, and a short memorie: yea, *ἐν ᾧ ὁ νόστος*, I feele that *within me* which may justly dismay me from delivering this *Embassage*, from *Speaking For God*, and *Before God*. Therefore *Va mihi si non Evangelizavero, va mihi si non Oravero*: Woe be to that *Preacher* which maketh not *This Prayer* a *Preface* to his *Sermon*, *God be mercifull to me a Sinner*.

*God be mercifull to M E E*; yea, *God be mercifull to T O U Sinners also*. I conceive this transition to

to be no transgression: for, *Homo sum, & nihil Humanum à me alienum esse puto*: yee are Men, and therefore also *Subiect* to *Humane Frailties*.

Notwithstanding this godly goodly appearance, may not some appeare in this place with *Partialitie* to the Cause, or *Prejudice* to the Person? May not some *Zeloies* be *Prodigall* in *Hearing*, and but *Sparing* in *Practising*? Nay, *Ille alior ego Sotia qui sum domi*: Is it impossible for an *Hearer* to have his *Eare* in the *Church*, and his *Heart* at his *House*, or in a worse place, in the same season, and at the same Sermon? *Jam sumus ergo pares*. Well may we therefore all concur to elect this *Prayer* of the *Publicane* to be our *Prolocutor* to that *High House*. Here we are in the *Sight* of *God* to *Speake* and *Heare* the *word* of *God*; in the *Speaking* and *Hearing* whereof, *God* be mercifull to *Me*, *God* be mercifull to *You*, yea, *God* be mercifull to us All miserable *Sinners*.

The *Object* of our *Prayer* must be the *Subiect* of my *Sermon*, I meane of the first part thereof. *Prayer* is *Peculiar* unto *God*. We may conceive this truth, if we consider these three *Properties*, which are *Peculiar* both to *God*, and to the *Proper Object* of *Prayer*. He is *Enter*, *Potenter*, *Præsenter*: *God* is *Omniscient*, *Omnipotent*, *Omnipræsent*. *God* *Knoweth* all *Things*, *Rules* all *Men*, and *Filleth* all *Places*. *God* is *All in All*; *per essentiam*, because in him we live, and move, and have our being; *per potentiam*, because whatsoever *God* will, that he *Doeth* in *Heaven* and in *Earth*; & *per præsentiam*, because there is no creature which is not manifest in his sight: but all things are naked, and opened to the eyes of him with whom we have to doe. In a word,

a word, *God is in all places, with all persons, at all seasons*, and therefore the *Absolute and Only Object* of our *Prayer*.

If you would have it yet more plainly, No *Man* can say more in his *Sermon*, than every *Child* doth speak in his *Catechism*. *God is Pater Cœlestis*, our *Heavenly Father*: a *Father* which *will*, and an *Heavenly Father* which *Can* heare and help us. This is his *Propertie*, *Soli ac Semper*, *Proper* to him alone, and to *None* but him. *God* therefore *must* be *adaquatum Objectum Orationis*: *Invocation* is his *Royaltie*, and whosoever doth trench into this *Prerogative*, he is guiltie of *High Treason* against the *Heavenly Monarch*. *Give* therefore *unto Caesar* that which belongeth to *Caesar*. Let our *Prayers* be directed to the right *Object*: *God be mercifull to me a Sinner*.

We must *Pray* to *God*, but not as the *Athenians* did, *Sacrifice* to *God*, *ἀνίστη Θέῳ*, to the *Unknowne God*. Wee must not be *Samaritans* to *worship* wee know not what, but we must be *Israelites*, we should know what we *worship*. For the attaining of this *Knowledge*, as the *Eye* of our *Bodie* is to the *Sun*, so is our *Understanding* the *Eye* of our *Soule* to *God*. If the *Eye* of a man shall *Directly* looke upon the *Sun*, the *Sun* will dazle it, and blind it: but cast downe your *Eye* into the *Water*, and therein you may see the *Shape* of the *Sun*. So *God* doth inhabit, *ὅς ἐστιν*, *God* is a *Light* man cannot looke upon: but reflect our cogitations to the *Waters*, to his *Creatures*, to that *Sea* of *Glasse*, to his *Scriptures*, in these we shall *See* our *God* shadowed unto us, in these shall we *See* that which will be *Sufficient* for, and *Efficient* of our *Happinesse*.

in generall, and our *Holinesse* in this particular, in the performance of this worke of pietie; when we goe to *Speake Of and before God, by Preaching*; and *To and with God, by our Prayer and Invocation.*

I shall not take *Gods Name in Vaine*, if I use it to this purpose, by it to shaddow out *Gods* majestic to our apprehension.

*Gods Name*, according to the Hebrew, hath two roots, signifying one, but implying three things; יהוה *Jehovah* is derived of היה or הוה both signifying to *Bee*: because *God is*, 1. *The Being*, 2. *Giveth Our Being*, 3. *Maketh his Promises to Bee* infallibly; without any *Variablenesse* or *Shadow of Turning*.

1. *The Name of God Jehovah*, signifying *Being*, by the change of three letters, doth imply *God to Bee the Being*, according to the threefold distinction, of time, or *Being*. From his *Name Jehovah*, withdraw the letter *Jod*; and it signifieth the time *Past*, *Fuit, he hath been*: Change in the same *Name*, another letter, *Cometh into Cholem*, and it signifieth the time *Present*, *Ens* or *Existens*, he that is now *Being*: add *Jod*, and it is the *Future*, the *Time to Come*, *Erit Hee that Will Be*. Hence *God* himselfe said that his *Name* was יהוה *Ero*, which the *Septuagints* translate *ἐστί*, and *Plato* doth terme *τις*, the *Person* or *Thing* which hath a *Perpetuall Being*. *St. John* more cleerely, *ἐστίν, ὁ ὢν, ὁ ἔρχομενος*. *He who Was, Is, and is to Come*. To which that inscription of the *Egyptians* in their *Temples*, to their *God*, is answerable, *Εγώ εἰμι ὁ ἀρχαῖος, ὁ ἀρχαῖος, ὁ ἀρχαῖος*: *I am* (saith *God*) *He that ever Was, that Is, and Ever Shall be*. By *Name Jehovah*: *The God of Eternall and everlasting Being*.

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2. From



2. From *יהוה* to *Bee*, God is called *Jehovah*; because he *Giveth Being to All*, *The Lord made all Things, and formed Thee from the wombe*. The *Egyptians* emblematically expresse him by an *Egge*: that as all *Fowles* are bred of it, so all *Things* are made by Him. Hee is our *Father*, Hee is our *Jehovah*, in him we live, and move, and have our *Being*.

3. From *יהוה* to *Bee*, God is called *Jehovah*, because hee doth give a *Being to All his Promises*, and maketh them *All True and Amen*. He is known to us, not onely by the Name *יהוה* of God *Almightie*, but also by the Name *Jehovah*, that is, he who *Promiseth us Deliverance from Egypt, and Pharaoh; from the Spirituall Egypt, and Eternall Pharaoh; both from the Sinne of Man, and from That Man of Sin*. And his *Promises* are like the *Capitol*, built upon *immobale Saxum*, a stone that will never shrink: like the *Center*, they are *immovable*: like the *Lawes of the Medes and Persians*, they can *Never be Altered*: like the *Angel to Sarah*, at the *Time appointed they will come*: and like the *Law*, not *quia xristian*, nor *isra*, nor *one* *fare* or *Tyle* of them shall fall. In hee O God (*Jehovah*) doe wee put our trust: O Lord (*Jehovah*) let us never be put to confusion.

Here in the *Greek*, he is called *θεός*, God; of *τρέω* to Run, or of *φόβος* Feare; because in our Feare, wee must run to Him; He will be our *Asylum*, our *Sanctuarie*; none can pluck us out of his hand. If God be on our Side, we will not feare what man can doe unto us.

The *Latins* terme him *Deus*, of *Deo* hee *Gave*, because



because hee Gave all things to all men. Man is made by God; like that *woman Pandora*; all indowments are his Gifts. From the *Haire* on our *Heads*, to the *Bloud* in our *Hearts*; from the *latchet* of our *Shoe*, to the *Inheritance* of our *Ancestors*; from the *Labour* of our *Hands*, to the *Studie* of our *Minds*; from the *Policie* of *Statemen*, to the *Simplicite* of *Christians*: both the *Spirit* of *Wisedome*, and the *Wisdome* of the *Spirit*; of *All*, we must say, what that *Prophet* did of his *Hatchet*, *Alas it is but Borrowed: Deus Dedit, God is the Fountaine of all our Abiliuies.*

In our owne language, his name is *God*, because he is the *Afficient* of all *Good*. *God* doth feed us with his *Good Creatures*, guard us with his *Good Angels*, instruct us with his *Good Word*, comfort us by his *Good Spirit*, and preserve, prevent, sanctifie, and save us by his *Good Grace*. This is our *Good*, this is our *God*. O my soule rest and rejoyce in him.

Since then, *God* is *Jehovah*; hee who is all *Being* Originally in *Himselfe*, and *Derivatively* to all *Persons*, by his *Promises*: Hee is *Our*, to whom we must *run*, in all our *feares*, and *afflictions*: He is *Deus*, the *Giver* of all we *have*, and *Are*: And finally, hee is our *Good*; all the *Good* our *head* can looke after, or our *heart* can long after: *externall*, *internall*, *eternall*: Certainly we should *Pray*, and *Pray* perpetually, to that *Person*, proposed here in our text; *God*, yea *God be mercifull to me a Sinner.*

Now this *God*, this *Jehovah* is *One*, or rather very *Onenesse*, and meere *Unitie*, having nothing but *it selfe*, in *it selfe*, and not consisting (as things doe besides *God*) of many things. Howbeit, this *One*, is *Three*:

*One Substance, Three Persons : The Father, the Son, and the Holy Ghost ; Co-equall, and Co-eternall ; the Unitie in the Trinitie, and the Trinitie in the Unitie, to be worshipped and glorified.*

If any would *know* more; *know* moreover, that God being a *Pure Act*, is most knowable in *Himselfe*; yet least knowable to us : because he must be known to us, by our *Intellect* or *Understanding*; but the *Object*, to be *Understood*, by its excellence, doth exceed our *Facultie* of *Understanding*. As the *Sunne* is *Visible* in it selfe, yet it maketh it *Selfe* to bee *invisible*, and not to be *seene* or looked upon by *Bats*, and *Owles*, by the lustre and excellent *Light* thereof : So, both because of the *Abstrusenesse* of the *Object*, and *Obfusenesse* of the *Subject*; it is impossible that there should bee a perfect knowledge of God in *Man*.

I remember, I have read that *Hiero* the King, demanded of *Simonides*, the *Philosopher*. *Quid est Deus, what is God?* That learned man *Petebat Diem*, craved a *Day* for to shape him answer. The second day hee demands the second time; *Quid est Deus, what is God?* He begg'd *Biduum*, two dayes to answer him. The third *Day*, *Three Daies* : till in the conclusion he ingenuously confessed, that the *More* hee studied, the *Lesse* he was inabled to declare, *what God is*.

And indeed, according to the *Vision* of that *Father*, it is easier for a *Child* to take up the *Ocean* in a *Shell*; than for any man to comprehend in his *Scull*, *what God is*.

*Tu es interior intimo meo, & superior summo meo*, said the holiest of the *Fathers*. God is more inward than our most inward *Cogitations* : God is more high than

than our most high *Speculations*. The God of Peace, is like the *Peace of God*; Hee passeih all *Understanding*.

Wherefore our safest eloquence concerning God is silence, when we confesse without confession, that his goodnesse is inexplicable, his greatnesse above our capacitie and reach. He is above, we upon earth: therefore it becometh our words to bee warie and few.

I soare too high, I will be *equal with*, I will stoop to the *Ground*; and build the conclusion of this point upon the *Grounds of Religion*, upon the *Principles* in our English *Catechisme*. *Quid Deus, what is God? God is our Father*, which is in *Heaven*: *God is the Almighty maker of heaven and earth*. O Father in heaven, O Maker of heaven, O God (yea) God be mercifull to mee a Sinner.

Here we may cast both our eies, on two notes: yet neither shall bee able to discerne, whether is most noteable. Our incomparable *Necessitie To Pray*, and our incomparable *Commoditie*, if we Doe Pray. Both these are inferred from this; that God is the *Object of Prayer*, or the *Person* which is *onely* to be *Prayed unto*. But let this *Isis* and *Thame*, fall into one *Thamisis*: let this *Jor* and *Dan*, fall into one *Jordan*. Let both these notes bee handled in one: that their confluence may make the fuller fountaine, streaming out the more plentifull instructions.

The ground worke whereof I suppose bee, and so propose this proposition; *Jovis omnia Plena*, our God is in everie Place: and therefore our Prayer should be so also.

1. Our Prayer should bee as our Gods, *in templo Cordis, & in corde Templi*, both in the Temple of our Heart, and in the Heart of our Temple. In our Heart, God is enthroned, *tangquam Rex in Throno*, like a King in his Tribunall, where each oppressed Subject ought to exhibite his *Petition*, with all submissive supplication. This place the Church is made and made here is the chiefest part of Gods People, and the chiefest part of Gods Temple: here then we should especially endeavour to make our Prayers ascend like incense, and the lifting up of our hands to be as the Evening sacrifice.

2. In your Journies from the Church to your houses, or to any place from your houses, he who is *Via*, the way, cannot be out of your company: your duty therefore is to crave *ad te* to bee *ad te*, to Pray God to be your Guide, and to Bless you in all your undertakings.

3. If your Callings call you into the Market, conceive that he who is *Veritas*, the Truth, cannot be excluded out of your presence, although he may bee abused in his owne presence. Let Prayer therefore open thy heart, that God may open thy mouth, that thou maist not Lye nor Swear in thy buying and selling.

4. If you glance an eye into a Shop (as you proceed) it is not impossible to suppose that you see our invisible God, even there also. Hee that is *Vita*, Life it selfe, must give *Biome*, Maintenance to their life, if any Thrist grow in that Garden. Their pain therefore would not be much more, nor their gaine much lesse, if Tradesmen should blesse their labour with a short ejaculation, Prosper thou the works of our hands

upon

upon us, O Lord; O Lord prosper Thine our handy  
works.

When you arrive at your owne House, know that  
*Domus Tua* is *Domus Dei*: that if God had not built  
thy house, their labour had beene but in vaine that built  
it. Know moreover that if he be not everie moment  
the groundrell, beame, and buttice to support it, the  
next minute should not see one stone upon another. If  
therefore Thine House bee Gods House, use Gods  
phrase, *Domus mea domus Orationis vocabitur*, My  
House shall bee called an House of Prayer. Prayer  
should be *Sera noctis*; hee who shutteth up the Eve-  
ning without saying Prayers, hee doth Betray God,  
and let in the Devill; a fearefull Sojournner. Prayer  
should be *Clavis diei*, he who speaketh to God by Pray-  
er in the Morning, is sure of a good morrow. At  
Meals, have Grace before meat, and grace after meat:  
and let gracious discourses be the saler, sauce, and salt  
to season your banquet; that *Cibus mentis* may seem  
more savourie to thy Soule, than *Cibus ventris* to thy  
appetite. Happy is that Feast where God is a Guest,  
there cannot but be a blessing at such a meeting. Pro-  
ceeding from your repast to your Rest: thy Chamber  
should be to thee as *Bethel* was to Jacob; Surely God  
is in that place, though some men doe not know it. O,  
may Prayer then (be your *Caduceus*) close your eyes!  
happy is that man who so goeth to Bed, that God is  
in his Bed-chamber, and Prayer his Bed-fellow. Final-  
ly, honest *Alpinus* powred out his holy Prayers, in a  
more homely Place: knowing that the Sunne can  
shine on a Dung-hill, without contracting any thing  
that is unfavoury to the impossible Beames thereof.



Thus the first word of my text doth shew what must be the first word in our *Prayers*: Wee have the *Publican* for our *Precedent*, and he *Prayed* thus, *God be mercifull to me a Sinner.*

5 To returne and review all these *Places* and *Prayers*, *ordine retrogrado*; first of the last. Some need not be daintie of their devotion; no nor in that place, as though the *Place* did pollute their *Prayers*, when it may be feared that their *Prayers* pollute the *Place*. If not the *Prayers*, yet the *Thoughts* of some men are more foule than the *deeps*, the very *Draught* into which they disburden the *Filth* of nature. But ascend we to the *Chamber*, there peradventure we shall meet with *Archaes* *non* *re* *apud* *Deum*. some foot-print of *Prayer*. Alas it is suspected, that even when they go to *Sleepe*, the *Husband* is like *Tyrannus-Lamech*, and the *Wife* like *querulosa Zipporah*: *Hos Deus conjunxit?* Can such *Dreame* of *God*, when the *Divell* causeth them to *Sleepe* in such unseemly contention? From the *Bed* descend unto the *Board*: there indeed we shall heare *formall Prayers*, both before and after meat; but the *Interim* is oftentimes interlarded with such *discourses* and *disgraces*, with such *censuring* and *judging*, as if they indeavour'd that their *Tongues* should reare the *names* of the absent into smaller pieces, than their *Teeth* can their *Meat* in their mouths. Surely if *God* bee *Charity*, *God* cannot bee present at such *uncharitable* eating.

4 When they arise and walke, *egredientem armar Oratio?* *regredienti occurrit Oratio?* Doe some by their *prayers* say so much as *God speed* to their *Journey*? If there be no *invocation*, how can there be any *expecta-*



expectation of Gods blessing upon their going out, or coming home againe.

In the *Market*, that *Old lying Legend* hath a true morall, of an *old Devill* lying on his elbow fast asleepe in the *Market place*, because (said he) temptations in this place are superfluous. For such *Buyers* and *Sellers*, such *Lyers* and *Sealers*, will to *Hell* without, of their own good nature and prompt inclination, without any external or internal provocation.

2 And some say the same of some *Shop-keepers*, that they concur in the same kinde also, by way of Retaliation. Because *Christ* did once whip the *Buyers* and *Sellers* out of the *Temple*, therefore *Buyers* and *Sellers* doe now every day whip *Christ* out of their shops and markets. O unchristian dealing! what advantage will it bee for a man to gaine the whole world, and to lose his owne soule?

1 But our meditations being come hither, we cannot but conceive here, *etiam faciem Dei videri*, God to be present in a more illustrious manner. For if in any earthly place, where can we look to finde the *Lord of the Temple*, if not in the *Temple of the Lord*, in our congregations and Churches? But alas, *posteriora tantum*, his glorious presence is infinitely eclipsed by our infinite infirmities, admitted even in these holy meetings. God indeed is here speaking in our *Sermons*, hearing in our *Prayers*, seeing in both: but our behaviour acknowledgeth his presence in neither, we have for little baring of the *Head* at the one, and bending of the *Knee* at the other. I have seene as much *Reverence* (and more) performed by *servants* to their *Master*, at his *Table*, and in his *Kitchen*, than by professors

feffours to their God, in his Temple. Now I perswade my selfe, that if we were perswaded that God were indeed present amongst us at our meetings in our Churches, we would signifie it by a more reverent gesture.

Finally, Gods residence is in the *Sanctum sanctorum*, in our Heart no question. Blessed is the Heart which knoweth it so. Blessed is that man which can speake that language, *My Heart is prepared, my Heart is prepared: in utrumque paratum*, both for Hearing and Praying. Then should we not feare such *Detractions* for our Sermons, nor you feelesuch *Distractions* in your Devotions. But I feare our Heart doth know that God is not, and God doth know that our Heart is not alwayes present in these holy places, at these holy exercises.

To contract all our omissions into one compendium. Thus we see, that from our *Bed* to our *Boord*, from our *Shops* to our *Markets*, from our *Houses* to our *Churches*, from the *Action* in this *Place* to the *Affection* of our *Persons*, God and Prayer are too often *Absent* from us.

Surely that in all these things we forget God, we are most miserable: but if in all these God did forget us (to be *Mercifull*) we were more than most miserable. Let therefore our solid *Hearts* be like the hollow *Mountaines*, *Echoing* out One word, the first word of my Text, *God, God, yea God be mercifull to us miserable Sinners.*

Here conceive me aright: I doe not prie to spie a *Mote* in your *Eye*, and *winke* at a *Beame* in mine own *Soule*. I ingenuously confesse I doe but see but the *Shadow* of these *Sinnes* in you by my *Contemplation*,  
but

but I feele the same, or some such, in my selfe, the Body of Sin, in my Conversation.

*Diogenes conculcabat Platonis fastum*, at *fastu majori*: I trample (said *Diogenes*) on the *Pride* of *Plato*; but (replied *Plato*) with a greater *Pride*. I acknowledge I would trample downe these your Sins, forgetting of God to be alwayes Present, and forgetting of Your Selves, that You are so Irreverent at your Prayers in his Presence, but with a Greater Sin.

I confesse that I have not that awfull apprehension of Gods dreadfull *παρουσία*, of his Perpetuall Presence in my Church, in my Chamber, in my Closet and closest Conclave, not in my Heart, which is due to our Great *Jehovah*.

I confesse Prayer doth dwell with me as *St. Peter* did with the *Tanner*, *ἐνίκησεν*, it doth but Sojourn with me, and God knoweth it is too often Absent from me.

I am not to that holy Devotion as *Saint Peter* was to *Tabor*: *bonum est nobis esse Hic*: I doe not delight to Dwell there. I doe not say, alas, I cannot say, *Faciamus tria Tabernacula*, O let us build three Tabernacles one for God, one for Prayer, and one for Thee, O my Soule, that we might Dwell perpetually together, as *Sr. Paul* once perswaded the holy *Thessalonians*.

Alas, from my Studie to my Church, from my Studies to my Employments, in my Vocations and Recreations, alone and in company, by Day, by Night, I have little acquaintance with those holy and heavenly *soliloquia & colloquia*, sudden short Ejaculations, and solemn Invocations, *παύσεις λόγων*, *ἐν μέσσοις*, persevering in Prayer, with Watching and Fasting, which were so familiar with the blessed

Saints, now at rest from their labours.

Here, here is *ἄλλος ἰατρός αὐτοῦ ἐν αὐτῷ σπύλῳ*, I indeed am that Physician who have prescribed to you, but cannot heale my selfe; yet that I may yet search out *θεοφάρμακον*, a Medicine to heale me in neglecting Prayer, and *καρδιακόν*, a Cordiall to strengthen you in affecting Prayer, I will have recourse to Luke that beloved Physician, who prescribed unto us a most soveraigne medicine by the mouth of this Publicane in my Text, the Balme of Gilead, the mercy of God, God be mercifull to me a sinner.

*Ἀβύσσος Ἀβύσσῳ ἐννοεῖται*, one Deep calleth upon another.

The Object of Prayer, God, which is Infinite, doth direct my discourse unto the Necessitie to Pray, which is Infinite in like manner: God be mercifull to me a Sinner. That Sin is Infinite, we may conceive; if we consider the Denomination, Description, Division, Object, Attribute, and End thereof.

I *Ἀμαρτανός*, a Sinner in the concrete, hath neere affinity with the abstract Sin, *ἁμαρτία*. The Etymologists pronounce *ἁμαρτία*, as it were *ἁμαρτρία*, a straying or wandering. *Πρότερον ἁμαρτανόν* is to goe the right way, and *ἁμαρτανόν τὸ ὀπίσσω* is to goe the wrong way.

This Denomination of sin declareth the Nature thereof. It maketh men Cains, Fugitives, and Vagabonds, Jewes, *cœli ac soli sui profugos*, Stragglers which have no home nor house to put their heads in. Sodomites smote with blindness, which cannot hit the Doore to Heaven, though they should wearie themselves to find it. And Gentiles, sitting in darkness, and in the shadow of death.

Now

Now a solitarie person *straggling* in the wide wilderness, among the *wild Beasts*, in the darke, and out of the way, having neither *Light* nor *Guide*, how would such a poore wight be perplexed? The same is the perplexitie of every *Sinner*. He doth *amapros* wander amongst the *Dangers* of the *World*, indeed amongst a *world* of *Dangers*. It standeth him therefore in hand to pray that God would send him a *Guide* in so desperate a pilgrimage, that God would be mercifull to him a *Sinner*.

2 Next, *amapria* is *amouia*. *Sin* is the transgression of the *Law*: so that *amouia* *sin*, maketh a *Sinner* *Amouor*, an *Out law* or *Rebell*.

*Sin* maketh the *Sinner* to be to God like *Absalom* to *David*, he may not dare to see the *Kings* face. And like *David*, *Sheba*, and *Joab*, nor his owne *House*; no *Citie*, nor *Sanctuarie*, may shield him from the sword of the *Executioner*.

Thinke now how a guiltie *Traitour*, a *Bandido*, a proscribed and proclaimed *Rebell*, how he fleeth from the *Citie* to the *Countrie*, from the *Townes* to the *Fields*, and from his *House* to some *Cave*: if he remaineth, he starveth; if he returneth, he dieth with torment and ignominie. And in that breathing time before *Death* he *Dieth* a thousand times, he quaketh at every shadow, as if it were an *Officer*, and starteth at every wind, as if it were an *Hue and Crie*.

Thinke I say, on this amazed wretch, and withall thinke on the amazement of every wretched *Sinner*. No meane *Necessitie* to make men Pray, God be mercifull to me a *Sinner*.

3. *Sin* is *factum*, *dictum*, *cogitatum*: either infused



to our *thoughts*, or *effused* by our *words*, or *diffused* in our *Deeds*. Our *Hearis* are *Hives*; if examined, they containe *examen*, a *Swarme* of *sinfull Cogitations*: and withall a *Master Bee*, a *Basome Sinne*, which trumpeteth out, *We have no inheritance in the Son of Jesse*. The *Sinnes* on the lip of a *Man*, are like the *Sands* on the lip of the *Sea*, (*πᾶς τὸ χεῖλος τῆς θαλάσσης*) infinite and innumerable: yet must every one of us give an account for every one of them. And all our *Deeds* also, which we have done, either like *Absolem* in the *fight of the Sun*, or like *Sarah* behind the *Doore*: all our actions *Publike* or *Private*, are registred, and must be remembred. All these *Sinnes* therefore considered, our *Thoughts*, our *words*, our *Deeds*: it may be concluded, that a *Sinner* should be like *Stentor*, hee should *Have a Voice*; or rather like the *Night-Bird*, that he should *Bee a Voice*: that he should *Pray*, nay *Cry*, *God be mercifull to me a Sinner*.

4 Moreover, which is yet more fearefull, all these *Sinnes*, all these *Thoughts*, *words*, and *Deeds*, are *acted*, *uttered*, and *effected* against *God*, an infinite *Majestie*; which doth inferre an infinite *Iniquitie*: wee use it as a proverb, *Peccatum Minimum, est Maximum, quia in Maximum*. The least *Sinne* may be termed an infinite *Sin*, because an infinite *Person* is offended by it. But some *Sins* we may pronounce infinite both *extensive*, and *intensive*; both in regard of their *Object*, and *Subject* also. The *Desires* of the *Covetous*, are as *Broad* as the *World*; of the *Libidinous* as *Long* as *Eternitie*; of the *Ambitious*, as *High* as *Heaven*; and of the *Malitious*, as *Deep* as *Hell*. The *Hearis* of an habituated *Sinner*, is like the *Mare Mor-*  
uum;

*tuum*; though whole *Rivers* of *profits*, *pleasures*, *preferments*, and *passions* fall into them, they are not one jot the fuller; but have a *passio*, an insatiable appetite to swallow more, if either *God*, or the *Devill* would exhibit them. Therefore such infinite *sinnes*, against so infinite a *God*, cannot but cause an infinite *necessitie*, (if it were possible) even to an infinite prayer: Who can now silence the *Publicans* petition? *God be mercifull to me a sinner.*

5 Thus we see that *sinne* is an *heavie* case: yet one *attribute* doth add to the *weight* thereof. It is termed a *Burthen*. A *burthen* over the *head*, by holy *David*; and a *burthen* over the *heart*, by Saint *Paul*: The *burthen* of *Dumab*, the *burthen* of *Ammon*, the *burthen* of *Moab*: indeed every *sin*, to every *sinner*, is an *heavie* *burthen*.

Three sorts of waies is *sinne* said to be a *burthen*, to three sorts of *Persons*. It is a *burthen* to *God*, to *Man*, and to *God* and *Man*: *Sin* is a *burthen* to *God*, *onus displicentiae & indignationis*, a *burthen* of *wrath* and *indignation*. To *Man* it is a *burthen*, *onus reatus & miseriae*, a *burthen* of *guilt* and *condemnation*. And unto *God* and *Man*, *onus supplicii & satisfactionis*, to *Iesus Christ* our *sin* is an *heavie* *burthen*, *onus supplicii & satisfactionis*, of *affliction* and *satisfaction*.

*Sinne* being such a *burthen*, let the phrase put us in mind of those miserable *Malefactours*; who out of a sudden obstinateneffe, in their apparent and impenitent wickedneffe, refuse to bee tried by the *Courtrey*. These *Carrives*, having a sharp stone under them, and a great plugge over them; Their crying and roaring will tell us that they feele a *burthen*: and yet

yet, as a Pound weight is to a Talent of Lead; such is the burthen of their Bodies, compared to this burthen of our Soules. Alas then, what will beride us under such a Load? Certainly, *Come unto me all ye that are laden*, saith Christ. And let everie Christian goe unto him, in the voice of this Publicane, saying: *God be mercifull to me a Sinner.*

6. Finally, the end of sin is paine without end: a double paine: *Pœna sensus, & Damni*: both a paine privative, and positive.

The privative, is (*Soleme mundo*) to lose the sight and light of him, who is a thousand times more illustrious than the Sunne, when the beames thereof are a thousand times multiplyed: *Sinners shalbe cast By God, and from God into outer Darknesse.*

The Positive is both of Body and Soule in Hell; and both of them suffering two strange Extremities, and Contraries; *extreame Heat, weeping: and extreame Cold, gnashing of Teeth.*

Now, if the sight of the Rack (to which Hell is like *Nebuchadnezzars Furnace*, compared to the stinging of a Gnat) will constrain Rebels to confesse and repent their Rebellion: certainly the very imagination of those infernall eternall tortures, will extort a *μὴ θέλω Κεῖνον*: though we were Tongue-tied like the sonne of Cræsus, or Tongue-lesse like the Easterne Confessours, it will compell us to speake, and in the language of this Publicane, *God be mercifull to mee a Sinner.*

To run over all these particulars, with a generall review. Since sin doth make us *straggling Vagabonds, Traiterous Rebels*, in thought, word, and deed,

*διολαχόντες* perpetually fighting and smiting against God Almighty, as a *Body* and unsupportable Load, sinking both bodies and soules to the bottome of Hell: Therefore wee may Pray, God bee mercifull to us Sinners: Yea, God bee mercifull to us all Miserable, Miserable Sinners.

But now! *what aylest thee, O my Soule, and why art thou So disquieted within me?* Nay, *what aylest thou, O my Soule, that thou art no More disquieted within mee?* Shall Sheba bee in Abel, and shall not the inhabitants thereof bee in a confusion? shall *Sin* dwell in thee, O my soule, and shall not thy thoughts be confounded? Dost thou not feele these finnes? *O quid miserius est misero non miserante seipsum?* What is more miserable than a sinner that is *unsensible*? Can *Etna* lye on thee, nay, fry in thee? Dost thou sinne, and yet feele neither the weight nor heat thereof? Do not the wounds vex thee as a thing that is raw, which thou hast so oft received from that old Serpent called *Satanas*, from that *Amphisbana* or *trifurco*, with a threeforked sting? Art thou not inveighed by, if not intangled with *Voluptuousnesse*, *Covetousnesse*, *Ambitiousnesse*? Doth not thy hand reach after *Pleasure*? Did not thy heart long after *Profit*, and thy head looke after *Preferment*?

Appl.

1. As farre as thy *Meanes* will permit; dost thou not tread that path, wherein *Dives* did travell before thee? *Rurple* to thy Backe, and for thy Belly, *deliciousnesse*? *Excesse* both in food and apparell, both in the *quantitie* and *qualitie* thereof? In *rayment* to rejoyce in the *excrements* of dumb dead creatures: In *diet* to delight in that which *perisheth with the using*,

may with the eating : A true *Ad quid Perdisco hoc?* This might have been sold, and given to the poore. Thy superfluous might have supplied their necessity : but that thou dar'st not displease *Isis* and *Osyris*, those grand *Egyptian* (in truth, *English*) Idols, thy backe and thy belly. Yet all the carnall Indulgences are but *æreæ ævi*, the pleasure of sin for a season : and thou knowest not how soone the worme will come, & then thy Goodly gourd will wither in a moment : *Galen*, *Paracelsus*, no, *Æsculapius* himselfe cannot prevent it.

2 Moreover, hast thou not taken care, nor onely what thou shalt put on thy back, & put in thy belly; but also what thou shalt put up for thy Posterity, that thou mightest have much goods, laid up for many yeeres, for thy selfe, and for thy Children? For thy *vidua*, & *viduæ viduæ* : for thy Children, yea for thy Childrens Children after thee, to the third and fourth generation? *Vah parvum est* : To thousand thousands in them thou wouldest provide for by a perpetuated inheritance, so long as the Sun and Moon should have indured. Spurr'd on by the promises, if God had not put his bridling Grace into thy mouth, by this time thy desires had galloped as farre as *Ophir* or *India* : where thou hadst beene Bagging up Gold and Silver, and piling up one Bag upon another, betwixt thee and thy salvation, till thou mad'st the way to Heaven as narrow as the Eye of a Needle : And verily a Camel laden with Gold, cannot enter at that Port of the new Hierusalem.

3 Finally, did never the Prince of the Ayre prompt thee to build castles in the Ayre, to climbe after that *peremptorium aliisudinem*, that perillous promotion, which



which (not seldome) draweth the ambitious higher, to hurle him downe lower ? But if thou hadst been sure to have had such fast footing and hand-grasping, that thou shouldst never have slipped from the Ladder of preferment; yet so much as thou hadst added to thy honours, thou hadst added to thy Stewardship also: *Et quicquid tibi impensum est, exigetur à te qualiter expensum est*, every mite, every minute, every title, every rule of dignitie must bee accounted for. Thy ambition would have added to thy accounts a thousand for one, when thou shouldst not have been able to answer one for a thousand. Good men doe save themselves and those that beare them; Great men doe account for themselves, and for those that serve them. Honours being atchieved, if *Maximus* and *Optimus* could meet in one man, yet even Hee shall bee glad, while he liveth, to use this prayer of this Publican, God be mercifull to me a sinner: and when hee dyeth, to pray as a great and good man of this kingdome did pray dying, Lord forgive me Mine-Other mens sins.

Now all these groundlesse, boundlesse, endlesse, fruitelesse, unlawfull, unlimited, sinnesfull desires of pleasure, profus, and preferment, whither did they, doe they, would they lead thee O my miserable soule ? to be a Cain, *Homicida*, a killer of a man ? to be an Absalom, *parricida*, a supplanter of thy father ? to be a Baanah, *regicida*, a rebell against thy King ? yea yet more execrable, to be one of those *Prophetae* to fight against thy God.

For what is all this, but an aversion from the Creator, and a conversion to the creature ? a trampling on the instruction of his precepts, a spurning at the dire-

tion of his providence? To resist *Jehova* my Maker, *Jesum Christ* my Redeemer, and the *Holy Ghost* my Paraclete, my Sanctifier, and blessed Comforter? *Ob vires, secula in hoc seculo, ut parcas in futuro*: nay, *Ure, secula in hoc seculo, ne peccem de futuro*; Lord wound, burne my body, so that my soule may not sinne: lay upon me obscurity, infamy, ignominy, poverty, weakness, sickness, death, any thing but sinne and hell; but sinne the cause of hell, and hell the effect of sinne.

If now that eternall Judge should injoyne me *mutus*, not *mutus*, but *mutus*, an eternall silence for my eternall demerits, I would begge but one word, to be left to the liberty of mine utterance, which should never be out of my mouth, nor out of his Eares.

**P E C C A V I**, I have sinned: *Peccavi*, I have sinned, against heaven and against thee, and am no more worthy to be called thy sonne: *Peccavi*, I have sinned, Lord I have sinned, and these sheepe what have they done? *Peccavi*, I have sinned, but *Propitius peccatori*; God be mercifull to me *The sinner*.

By this second point I have shewed sinne to bee a burden, indeed Such a burden as neither wee nor our Forefathers were ever able to beare. Howbeit, hitherto I have onely touched that Burden with my little finger. In the third point, following, I will set my shoulder to it, and then my heart shall tell you how I feelee the weight of it.

Wee see thus, that sinne is a burden, yet ordinary sinners feelee it not. For (where sinne is growne into a custome) *Mulum mulum scabit*, the sinner reacheth a cushion to the divell, and (by a reciprocall courtesie) the divell reacheth a cushion to the sinner. The sinner bid-

biddeth the *divell* take his ease, and spare his *temptation*; the *divell* biddeth the *sinner* take his ease, and feare no *damnation*: for *sinne* must bee freely and securely committed.

Your *Urinatores*, expert *Swimmers*, being under water, feele not the weight of a full freighted ship, of a thousand tunnes, riding perpendicularly over the very head of them: But so soon as they put their heads above water, the least touch of the least part of the ship will stemme them, and tumble them headlong into the bottome of the Ocean. So whilest miserable men swimme in the custome of any pleasing or profitable *sinne*, they are *insensible* of the burden of any crime, though it be as bigge as a *Carrick*, or as one of those vaste *Sea-carts* at *Lepanto*: But so soone as they shall begin but to lift up their heads out of the Ocean of their habituall offences, but to looke towards heaven, they will be ready to sinke with feare to be drowned in despaire, at the very apprehension thereof.

This applicative phrase, *Mihi peccatori*, to Me a sinner, will instruct us to ponder this point. Here I propose *My selfe Your looking-glasse*. The sight of my frailties may reflect to you your infirmities, either the very same or some very like, shadowed by this example. *Irrideant me arrogantes, ego tamen confitebor tibi dedecora mea, in laudem tuam*: although confession to God produce derision from man, yet will I say, *Mihi peccatori*, to Meo the sinner; and let mee have the shame, God the glory, and you an *Item* for your conversation.

To looke backe to the very *Æt* of my *Nativity*,

and lower also : *I was a sinner before I was*, I was borne in sinne, and my mother conceived mee in iniquity.

In my swadling clouts, those cradle-cryings, and inarticulate complainings, were the *actuall froth* pumped from the dregges of my *originall pollution*.

Afterwards, being but *Infans*, *Mendacis* *Padagogum* *fallebam*, & *pororum furta faciebam* : being not able to *speake plainely*, nor to *goe strongly*, yet then I had a *tongue* to tell a *lye* for feare of the *rod*, and an *hand* to plucke other mens *fruit*, for the love of my *palate*. These little *sinnes* shewed, that being but a *little childe*, I had too *little regard* (or knowledge at the least) of our *great God*, and his holy *commandments*.

My carefull parents putting me to *Schoole*, how did I *play away* that *price-lesse Treasure*, my *Time*, *ut periret* : how often did my *sports* add *feathers* to those *nimble houres* : and afterwards, how *faine* would I have *clipped the wings* of those *birds*, which (God knoweth) were then *flowne away* too farre from being *caught againe* :

At the *University*, I had no *lips* to *kisse* those *hands* which clothed and fed mee there. I did not onely want a *purse*, but (which is worse) an *heart* also to be *sufficieptly thankfull* to those *instruments* (now with God) which *gave me* that *blessed education*.

Being chosen *Fellow* in our *Colledge*, and taking *Pupils*, I gave them *too much libertie*, and tooke my selfe *too little paines* : I was an *Heli*, when I should have been a *Gamaliel* ; I considered not that *University Tutors* should bee like the *Laine Tutores*, *Tutores*,  
Defen-

Defenders of younglings against barbarismen in their language, and barbarousnesse in their lives: I considered not that the indefatigable industry of vigilant, diligent *Tutors*, should make every *Colledge* both like *Athens*, which taught men to know well, and like *Lacedamon*, which taught men to doe well.

When the *Univerſity* had fitted mee for the *Ministry*, I entred that *Calling* with joy and hope, fastning my expectation on the *Honos*, rather than the *Onn*; on the honour of the *Ministers*, rather than the labour in the *Ministrie*; but since I have found that the best man which breathed since the *Apoſtles*, did weepe when hee entred into *Orders*, as truly sensible of the truly insupportable burden.

In that *Calling*, too long, too oft did I too much repine at my maintenance, that I fed other mens saules plentifully, but they fed my body too sparingly: that a little wages was an unjust proportion to my great labour: A foule fault, perhaps overualewing the one, and undervalewing the other; but without peradventure forgetting the worke that God will doe, that hee will reward his labourers; and the work which Gods children should doe, If they cannot have meanes according to their mindes, then to frame their mindes according to their meanes.

But of all, in the discharge, and for the discharge of my *Calling*, when, because of my industrious, ingenuous, and impartiall labours, I felt my selfe whipped on both sides; by the *Papists* with scourges, and by others (who professe themselves *Professours*), with scorpions: *Etiam in fili*! even *Israelites* to smite innocent *Jeremy* with the tongue! I want a tongue to tell you



you what a *swarme* of discontents did *sting* my soule with impatient cogitations. O poore pusillanimity ! and farre from the *Heroicall* patience of those Worthies, *who being whipped for speaking in the name of Iesus, departed from the Councell Rejoicing that they were counted worthy to suffer shame for his Name.*

Besides my *publike*, in my *private Calling* also, in my poore cottage, in my *small Family*, what great *rrvers* of *omissions* have passed unseene by the eye of the poore man that is the *Head* thereof ? At home in defect, nothing so *carefull* for the *soules*, as every *Mamonist* is for the *bodies* of their *servants*, of their *children* especially : abroad in excessse, using my friends kindnesse, and Gods creatures *too plentifully*, when as it may be others of Gods children, *more dutifull than my selfe*, wanted that surplusage for their extreme necessity.

Nay my *splendida peccata*, my *best actions*, in my *preaching* and *hearing*, my *praying* and *fasting*, my *giving* and *forgiving*, yea in the *composing* of this *very Sermon*, I have beene sensible of my *affections*, *infections*, *imperfections*, yea *interfections*, that I need a *Sursum corda*, one to cry continually, *Lift up thy heart* in thy devotions.

And I professe it, *Verebor omnia opera mea*, I am afraid of *All my actions*, that either *superbia* or *desidia*, either *pride* of them, or *sloath* in them, will bee a *worme* to make them *rotten* at the very core.

My life past I have somewhat spent in *reading bookes*; if the remnant of my mortality I should employ onely in *writing books*, I ought to compose them onely of two kinde, after the president of that great man

man of God, onely *Confessions* and *Reuerations*; onely to *repent* all my *doings*, and to *recant* all my *sayings*; I meane the infinite infirmities which doe twinne in the very birth of my best endeavours. *Me me, adsum qui feci, I have sinned, Lord I have sinned, but these people what have they done? What you have done, your selves doe know, and your God doth know; therefore to your repentance, and to his indulgence I remit it.*

But for my selfe, O that I had the *Heart* of this *Publican*, to pronounce the words of this *Publican*, *Deum propitium esto mihi peccatori, God bee mercifull to mee a sinner.*

Yet you will say, but which is the greatest sinne in the catalogue of thy personall transgressions? I say, my first and greatest sinne is my sinne of thought; the second is like unto this, concerning my *Calling*; and upon these two hang all my offences. Appl.

*Gods Grace* (blessed be my God for his *Grace*) hath preserved me from presumptuous sinnes, that they have not got the dominion over mee: *Qui facit peccatum ex diabolo est.* *Gods Grace* hath prevented mee from doing those notorious sinnes, which make a man a servant to the diuell. Howbeit there is another kinde of sinne, which some call *Limen Inferni*, the very brink of Hell; this is the sinne of thought. Now this sinne of thought I thinke (nay I know) to be *My sinne*.

Whereas every Christian should bee, and many a Christian is, *Nunquam minus solus quam quum solus*, when they are most solitary, then are they best employed, in holy invocations, and heavenly contemplations; for my selfe, I finde my private cogitations to bee out

*male, aut otiosa: imò male quia otiosa: to bee either Evill, or Idle: indeed to be Evill because Idle.*

My idle evill *Thoughts* are like *Camomile*, the more they grow, the more I trample on them; and yet the more I trample on them, the more they grow. Like that *Serpent Hydra*, when I cut off one Head of an evill *Cogitation*, instantly two other sprowt up, nay, sprowt out in the place of it. Like the *Second Beast* in the thirteenth of the *Revelations*, my *Thoughts* arise out of the earth, *Earthly cogitations*. And like the *First Beast* in the same Chapter, although I give a Deadly wound to the Head of one of those *Beastly Thoughts*, yet it will not Die notwithstanding.

My *Thoughts*, like *Davus* in the *Comedie*, like *Doeg* in *Sauls Familie*, and like the *Materia Prima* in *Philosophie*, *semper machinantur maleficium*, they alwaies make some *Mis-rules*, and meditate some *Mischiefe*.

Than *Thoughts* can hardly be thought a more *Necessitating* motive to perpetuate the Prayer of this poore *Publicane* in my Text, *God be mercifull to Me a Sinner*.

But now I shew you that *Saul* who would Hide himselfe, that *Sin* which is *Higher than all my rest*, by the shoulders upward, my Defect in my Calling, the *Ministerie*, so many in number, so mighty in nature.

The *Ministerie*. For the *Manner* thereof, we are conversant about the word of God, both audible and visible, both the holy *Scriptures*, and the heavenly *Sacraments*. For the *Forme*, we doe it authoritatively,

we are Dispencers of them. Our Efficient instrumentall is the Church of God, and the Efficient principall is God Himselfe, who did Thrust me forth to be a labourer in his Harvest, when as some of my most foolish friends, and some of my more foolish fancies, did whisper me in the eare to divert me to some more profitable Vocation. And the end is, *μῦθος πολλός*, a Great Reward, yea a greater than that, to save Soules; nay, the greatest of all, to be *ὑπηρέτης τοῦ Θεοῦ*, to Doe service unto God, whether it be by being the savour of Life to the children of Obedience, or the savour of Death in those that Perish.

For the Effect. At these extraordinary times, we hope, when we cast our Bread upon the waters, and deliver our Sermons amongst a Multitude of People, who are like many waters, that through Gods extraordinarie grace, there may be one soule hungry and thirsting after Righteousnesse, which will vouchsafe to take one morsell of that we set before them. If not, we hope for an ordinarie blessing among the Flockes over which the Holy Ghost hath made us Overseers. If not so, but that in this time of Plentie we bring our Corn into the Market, but find it slighted both by Forreiners and Inhabitants, then *ἑσπέρησι καὶ σκῆσι*. Poore despised Husbandmen, we will carry it home to feed our owne Families. Nay, if Pride, Idlenesse, and Fullnesse of Bread should reigne under our owne roofes, though a Minister cannot have *Cura animarum*, yet if he can have but *Cura animæ*: if through my Foolishnesse of Preaching I have saved but one Soule, but mine Owne Soule: this certainly is a precious Effect of a most pricelesse Vocation.

Now, that in *such a Calling* there should be any *such Defect*, of *Conscience*, not to be instant (*εὐκαίρως, ἀκαίρως*) in *season*, out of *season*: of *Commoditie*, not to conceive this *Godlinesse* to be *great gaine*: of *Content*, since *God* hath said it, he *will never Forsake us*: or of *Courage*, *God is on our side*, we need not care *what Man can doe against us*.

That we should but from a corner of our eye cast but a *glauce* upon the *Riches* of the *Citie*, the *Honours* of the *Court*, the *Reputation* of the *Lawyers*, *Common* or *Civill*, the *Esteeme* of the *Physicians*, or the *Quiet* of the *Gentrie*. So that we should not commend this while we live, as the only *Treasure* to our *Soules*; and when we die, as the principall *Legacie*, *Portion*, and *Inheritance* to our *Sons*.

That we should not *Delight* to discharge this blessed *Function* with all our *Heart*, with all our *Soule*, with all our *Mind*, and with all our *Strength*; but that we should leave any crannie in our *Hearts* either for *Discontent* at home, or for *Envie* abroad; either for *Wishes* of *Additions* to our *Temporalls*, or for *Fears* of *Opposition* to our *Ecclesiasticalls*: that we should not be *inquiet* & *unsettled*, alwayes *αὐτοψύχως*, *Content*, and *prompt*, and *provided* to publish *Gods truth* by our *preaching*, *pens*, and *protestation*.

*εὐαγγελίζουαι*, I confesse and professe it before *God*, *Men*, and *Angels*; Here, *This is My Sin*, and herein *God be mercifull to Me a Sinner*.

4.

Thus these three words minister to our notice two strange *Extremes*, more distant than the *Antipodes*, or than the *Xenish* and the *Nadir*, than the most severed *Parts* of the *Earth*, or the two more con-

trarie



trarie Points of Heaven, God, and sinfull Man. And the word remaining (*Mercie*) is the *Communionis terminus*, is the *Knor* where these two termes doe meet.

*Mercy* is that miraculous *Medium* which doth alter the Colour, yea, and the Nature of the *Visible Object*. Sinfull man in himselfe is Red, red as *Skarlet*; but God, looking through *Mercie*, apprehendeth him to be *white*, white as the *Snow in Salmon*. God in regard of Sinfull man is a *Judge* and *Revenger*; but through *Mercie*, even sinfull man looketh upon him as upon a *Saviour*, a *Redeemer*, yea, as upon an *indulgent Father*. This *Collyrium* cleared the dull sight of this devout *Publican*. Being himselfe, he did not so much as lift up his eyes to heaven; but through this *Medium* he durst looke God in the very face, saying, God be mercifull to me a Sinner.

Mercifull to a Sinner! Sin is the sicknesse of the Soule, and *Mercie* is the *Medicine* thereof. As a *Medicine*, so *Mercie* is *Sanativa*, *Preservativa*, & *Pro-motiva*. It is a *Purge* to Cure Sicknesse, a *Cordsall* to Strengthen Weaknesse, and an *Antidote* to Anticipate Relapses. There is a *Pardoning*, a *Preserving*, and a *Preventing* *Mercy*. A *Mercy* pardoning our finnes *Past*, preserving us against finnes *Present*, and preventing us from sinne to Come.

1 The first the Woman had taken *inwardly*, in the act of *Uncleanesse*: I condemne thee not, goe, sin no more.

2 The second God gave to Pauls *My Grace* is sufficient for thee, and, my strength is made perfect in thy weaknesse.

3 And the third, rejoyced the Heart of holy David: Blessed bee God, and blessed be thy advice, and blessed be thou which hast kept me this day from avenging my selfe with my owne hand.

And this Publican desired, needed, hoped all these three: Mercie to pardon him for the time past, to preserve him for the time present, and to prevent him for the time to come. This threefold mercy, gave this prayer to the soule of the Publican; and the soule to this prayer of the Publican. Hence hee praied, *God be mercifull to me a Sinner.*

Those are *same* Christians, who tread not in the foot-steps of this Publican: Parallel the particulars.

First look back-ward; Remember the inispending of our time, meanes, and callings.

1 Our time was all from God. But to God what time have we returned? the seventh? the seventeenth? yea or the seventieth? What one here dare say, that in his whole life hee hath given but One whole *innere* yeere unto Gods service?

2 Our meanes. God is the Fountaine issuing forth those also. But retorne we any Rivers, for the Oceans we have received? the tenth? nay the tenth of the tenth? How much, how much have we imploied on our selves? How little, how very little have wee set apart for our God?

3 Our Callings. Have we used them as Gods talons? to Gods glory? Have wee not used them as Rakes to draw riches to us? or as Stirrups to raise us to promotion? What then would become of us, if it were not for Gods pardoning mercy: if God would not be mercifull to us miserable Sinners?

Next

Next let us looke inward, indeed downward, and blush at the infinite frailties of our best abilities.

1. Our Faith is *fit* Luna, *nunquam* *liba*: in many *warres*, *Cloudings*, and *Eclipses*.

2. Our Hope is like an anchor of reed, apt to be torne up with every triviall temptation.

3. And our Charity like the *Cypresse* tree, very tall, but bearing little fruit. Our soules have need of a *cordiall*, of a preserving mercy: That God would bee *mercifull* to us sinners, by his strengthening Grace, and gracious assistance.

Finally, let us looke forward, yea backward, yea inward also: let all men, at all times, looke all waies. And if we can, let us turne our eye from some preventing mercie: which is the *mercy of mercies*.

1. Fall often shall wee have wee doe we swell with prosperitie; but that Gods mercy doth send us some moderate adversitie, to prick that windie bladder, and to prevent us from stoutny.

2. As often are wee dejected with adversitie; but then Gods mercie doth raise us with some prosperitie, to prevent us from impatience and blasphemie.

3. Nature maketh us prone to superstition; but Gods mercie hath given us birth in a blessed Land (which is the kingdom of the Gospell, and hath the Gospell of the kingdom) to prevent us from Idolatrie.

4. Company allureth us many times, to bestow Gods Day on their Societie; but Gods mercy, in giving us *customarie Sabbath Sermons*, doth draw us to Church for shame, and preventeth us from that too frequent, and publike profane impietie.

5. Our people are apt enough to act the part of those *Boyes* of *Jericho*, to have a bald-head, some

scornefull *nick-name*, for the *Prophets* of the Lord: but the *mercie* of the Lord hath a little prevented them, and a little touched their hearts (as he did the heart of *Lidia*) that they doe in some sort esteeme them to be the *Horsemen of Israel*, and the *Chariots* of the same.

Have we not beene *angry* too often, too suddenly, too much? And this is a prologue to *Murder*. But blessed be that *mercie*, which as often prevented *me*. *Immoderate diet, fantasticall fashions, too loose speeches*, if Gods *mercie* prevented not, who dare say that they might not lead us to *uncleannesse*? Yee know our desires, cares, and indeavours to thrive our selves, and to raise our *Posterity*: if we doe this without covetousnesse, admire Gods preventing *mercy*, indeed beyond admiration. *Corrupt nature* hath framed us with *broad cares, and wide mouths*, with a strange aptnesse to speake of the *absent*, more than becommeth the *innocent*. Have we learned the lesson of holy *David* in any measure? so to take heed to our waies, that we offend not with our tongues? Reverence Gods preventing *mercie*, as our onely instructor in that singular vertue. And that our *Bosome Aetia*, our continuall concupiscence, if we can ~~ward off~~ *ward off* & *quench* those desires in any degree, that they Flame not forth into *actuall Ambition, Covetousnesse, and Voluptuousnesse*; the voice of our *Praise and Prayer*, must ascribe all this to Gods preventing *mercie*, in the phrase of this *Publican*: *God is*, ever hath beene, and ever may hee bee a *God mercifull to us miserable Sinners*.

The consideration of Gods *mercy* in generall, but of his preventing *mercie* in especiall, may incline our

hearts, to treasure up this *precious Praier*, for our perpetuall practice. It were well, if like the *Israelites*, wee could write it as a *select Scripture*, in our *Phylacteries* and verges of our garments. It were well, if like that *Emperour* we could paint it as a *choyce sentence*, in our windowes and *walles* of our houses. It were well, if like that *Father* wee could carry it as an *Obvious Poesie*, on our *Tables* and *Trenchers*. All this were well: but it were farre better, if with the blessed *Virgin*, we could *Lay it up in our Hearts*, *ὡς καὶ ἡ Μῆτις* *ἡ Παρθένος, ὡς καὶ ἡ ἀρετὴ ἀσπράσσει.* Written not with ink, but with the *Spirit* of the *living God*; not in the *tables of stone*, but in the *fleshly tables* of the *Heart*. That *Nulla dies sine linea*, that *every houre* we may utter this *Prayer*; *God be mercifull to Me a Sinner.*

*God be mercifull to us! Surely God Hath Been, and Is Mercifull unto us alreadie.* That we are here, now met together at this time, in this place, it is the *Lords mercy.* Appl.

It is *Gods mercy*, that the substance of this Text, which is writ in this verse, was not written upon *all our Houses*, as it was upon some of our poore *Neighbours*: *LORD HAVE MERCIE UPON U.S.*

What am I, that I did not fall amongst those *eight hundred* which died this yeere in my owne poore *Parish*? and what are you, that you servive those *eight and twentie thousands* which were buried within the circuit of your famous *Citie*? That our *eight hundreds* arose not to *eight thousands*: and that your *eight and tweniy thousands* did not multiply to *eight-score Thousands*: and that we were made but *Cyphers*



among those numbers appointed to die : that the Lord sweep us not All away with that besome of his indignation, the Plague: that they were scope dissolved, that we escaped, this was Gods mercie, Gods great mercie.

That the Tower of Siloam fell upon eighteen, and upon no more of the Inhabitants of Jerusalem: it was Gods mercie unto them. That the Plague hath destroyed so many of the Inhabitants of London; but no more: this is Gods mercie unto us. Yea, Gods mercie was to us, as preferment should be to men of merit, *Fugientem sequitur*, it did follow us when we did flee from it. *Stulti Stolti cum misericordiam quasi vitium devitabant*: when the foolish people did forsake their owne mercies, and did pluck down Lord have mercy upon us, from their Doores; even then God did write over their Heads; *Miserebor cujus miserebor*, I will have mercy, on whom I will have mercy: and preserve many from the Plague. Gods mercie, Gods miraculous mercie.

Nay, whilest our provoked Judge did destroy us with the plague, even then also hee shewed mercy in his Judgements. That in our parish, and in your Citie, there dyed so many, it was too many, had not God designed it to bee so; but that there dyed no more, this was *citra condignum*, lesse than wee did deserve, Gods mercie: and that I and you were *Tuiones ab incendio*, Brands snatched out of that fire, that wee dyed not of the plague, this was *supra condignum*, more than we did deserve, Gods gracious mercie. Carnall consultations, it may be, may conclude, that so many children died of the plague, this was a well affliction:

But

But I say, *Deus fecit nihil inaniter, nihil inhumaniter*, that these judgements were not without wisdom, they were not without mercies. That *Infantis* were destroyed, carnall men may call it cruelly, but it was *crudelitas parcens*, in verity very mercy. Although they did not know their right hand from their left, yet God (it may be) did know that they would patrizare, imitate the sinister dealings of their naughty Parents, and therefore to withhold them from a sinfull life by a timely death; this was Gods mercy: and wee who have escaped the plague, if we continue in our sinnes, it is *misericordia puniens*, to incurre greater judgements, if we be not prevented by Gods mercy.

But now, if the Lord would be pleased to say a *Consummatum est* to our Crosse, to say of the plague, *It is finished*, that our inhabitants might safely and securely return to their houses, follow their trades, and frequent their Churches, in the feare of God, without feare of one another: that we might no more be destroyed by the plague, devoured by poverty, afflicted for our friends, affrighted in our mindes, and (which is most miserable) hindered from comming to Church; this would bee the mercy, the tender mercy of our God, whereby from on high he hath visited us, and delivered us from that heaveie visitation. Then, as the last yeere in the plague, the heart of every good Christian was like *Aristotiles booke, rasa tabula, a Faire folio*, wherein the letters of this text were written in text letters, God bee mercifull to mee a sinner: so this yeere, being freed from the plague, we should be *μὴ ἑστὶν ἐν πολλοῖς στήθεσιν*, all of us should be one heart, to be one booke, that book of Ezekiel, *scriptus intus & foris*, written within and

without, like *Psalme 136.* every line, *For his mercy endureth for ever.*

Now that *God may cease plaguing, and that we may cease sinning, God be mercifull to us All for Evermore, Amen.*

Finally, to make my *Exordium* my *Conclusion*, I may re-enforce this exhortation from this present occasion of *hearing* and *speaking*.

In *hearing*, if you have offended either in regard of your *attention* to the *speaking*, or of your *intension* to the *practising* of Gods word, give mee leave to bee your poore *Oratour*: *God be mercifull to you sinners.*

If in *speaking* your judgement doth apprehend or reprehend any *errours* in my discourse, I beseech you to *intercede* for mee to our great *intercessours*; that *Christs mercy* may pardon me what I have done, prevent me what I shall doe, and preserve me in all my *doings* of this nature.

O pray for Mee that I may pray for my selfe, in all my *actions*, but in my *Sermons* especially. *God be mercifull to me a sinner.*

Δόξα τῷ Θεῷ.

PASCHA  
CHRISTIANUM;  
THE  
CHRISTIAN  
PASSEOVER.

A Sermon appointed for the SPITTLE,  
but preached at St. Pauls on Wednesday in  
Easter Weeke, 1637.

BT

JOHN LYNCH, Parson of *Herietsham* in  
*Kent*, and Chaplain unto the R. Reverend  
Father in God the Lord Bishop  
of SARUM.

---

Coloff. 2. 17.

*The body is CHRIST.*

August. contra Adiman. cap. 16.

*Non Signa & umbra salutem dederunt, sed ea qua his  
significabantur.*

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LONDON,  
Printed by ROBERT YOUNG, for  
*Humfrey Blunden*, 1637.

COURT OF COMMONS

HOUSE OF COMMONS

REPORT



THE HOUSE OF COMMONS

REPORT  
OF THE SELECT COMMITTEE  
ON THE PETITION  
PRESENTED BY  
THE MEMBERS OF THE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED  
FOR THE PURPOSE OF  
INQUIRING INTO THE  
MATTERS RELATIVE TO THE  
MANAGEMENT OF THE  
PUBLIC DEBTS

IN THE  
YEAR 1840  
BY  
JAMES G. F. D. S. J.  
CLERK OF THE HOUSE OF COMMONS





PASCHA  
CHRISTIANUM.  
THE CHRISTIAN  
PASSE OVER.

1 COR. 5. 7. 8.

7 *Christ our Passeever is sacrificed for us :*

8 *Let us therefore keep the Feast (or the Holy-day)*  
*&c.*



He subject matter (if you note it) of this my text, here, is an Apostlicall indication (you shall finde) of a Feast ; together with a specification on both of the cause why we must, as also a particular direction touching the manner how.

The indication wee have in these words, *Epulemur* : that is, as it is in the text and margin of  
 our

our English Version, *Let us keepe the Holy-day, Let us keepe the Feast.* Where I pray take notice by the way, how that this our Easter feast is not like that same heresie of the *Acephali*, a certaine blinde custome, brought in amongst us no man living can tell by whom: neither like those *Feria domestica* amongst the Romans, is it of private institution, of which kinde were those of the *Cornelian* family, taken up onely by some few: no, it is *Festum publicum* (you see) & *stativum*, a feast that is founded upon the Word of God; and therefore S. *Augustine* telleth us in a certaine Epistle of his, viz. in his *119. ad Jan.* how that by the expresse authoritie of divine Scripture it is, that yeerely about this time we doe keep a feast.

Yea, but why now doe wee keepe a feast (you will say)? This my Text here will tell you why: *Christus Pascha nostrum immolatus est pro nobis*, Christ our Passeover was now sacrificed for us. And all these circumstances being duely weighed by us, have we just cause to keepe a feast now?

Yea, I trow; yea, and so to keepe it too, not as it shall seeme best unto our corrupt fancies, as they of *Syracuse* in *Livie* kept the festivals of their *Diana*, for three whole daies together lewdly addicting themselves unto nought but drunkenness and all excessse; as if for our parts so the feast be kept by us, we need not to passe (wee thinke) for the manner how: No, *sanc̃ta sanc̃te*; and therefore the feast we keepe now being the feast of Passeover, in such sort onely are we to keepe it, as with the nature of a Passeover shall be most sutable.

Would

Would you know how? Why not with leaven then (as you may read in *Exod. 12.*) *non in fermento veteri*, not with that old sowre bread, which we usually fed upon whilest we were in *Egypt*; no, *Haud est conveniens Paschae iste panis*: and therefore if wee will keepe this feast here, according to the prescribed rites thereof, wee must utterly exterminate from us all leaven: during the whole time of this festivitie of ours, we must not so much as harbour leaven in our houses; much lesse then (if we will keepe this feast aright) may we knead and mould it up in our bread.

Yea, but if not with leavened, with what bread then is it *St. Paul* his will that we doe keepe the feast? for with some bread or other we must needs keepe it (I am sure) if his meaning in earnest be that we doe keep it at all.

The truth is, a thing so necessary is bread to the substance of every feast, as that to imagine a feast to have no bread in it, is to imagine a feast to bee no feast. This *St. Paul* knew well enough, being himselfe an Hebrew; he knew well enough, how that *absu panis Hebraeorum convivium denotârunt*, how that the Hebrew idiome it was under the tearme [*Bread*] to comprehend usually the whole banquet. This he knew, I say, and because he knew it, though he bars us one sort of bread, yet he allowes another; though hee restraines us from bread that hath any leaven in it, yet unleavened bread he allowes our fill. What say I? doth he allow it us doe I say? nay, to speake truth, he doth injoine it us: for this word (*Let*) here (you must know) in our English Version is not barely permissive, but imperative, and strict-

ly bind us it doth, as to keep the feast, so though not thus to keep it, yet thus; though not *in fermento*, yet *in azymis*, though not with leavened bread, yet with unleavened.

Yea, but what then? Shall we untombe the Synagogue (you will say?) Shall we *Deum colere per escam*? And those very ceremonies, which for so many hundred of yeeres have lien buried, and are quite putrefied, is it St. *Paul* his will (may we thinke) in this my Text here, that wee should now rake them up againe, and bring them in use?

Farre be it from us to have the least thought, that Saint *Paul* should play here the *magician*, that hee should prevaricate, say and unsay; or that hee should build anew what hee erst destroyed: that hee should build anew here at Corinth, what hee destroyed (wee read) at Colossi: or that hee should teach one thing here unto this people, and quice another thing there unto that. You must know therefore how that by this leavened and unleavened bread here spoken of, Saint *Paul* meaneth not the leavened or unleavened bread of paste: no; himselfe hath taught us how that Gods Kingdome is not *Esca & Potus*; himselfe hath taught us how that it is not what wee eate that commendeth a man to God: neither if wee eate such sweet bread are wee ought the better for it (can we say) neither if we eate such leavened bread are we ought the worse. It is the corruption (saith *Isidore Hispalensis*) of the old man that is the leavened bread that is here spoken against. Again, it is the conversation (saith hee) of the new man that is the sweet bread that is here called for: *Let us keep the feast,*

Rom. 14. 17.

1 Cor. 8. 8.

feast, not with leavened bread, i.e. not with malice (saith Saint Paul) and wickednesse: Againe, *Let us keep the feast with sweet bread, i.e. with sincerity* (saith Saint Paul) and truth.

As the Text consisteth of two Verses, so doe the Verses branch themselves into two parts, viz. into *Beneficium* and *Officium*, into a doctrine of faith, and a rule of life: into *Beneficium* or *Credendum*, a thing done for us on Good-Friday; and into *Officium* or *Agendum*, a thing to bee done by us now at Easter; yea not at Easter onely, but every day, during the whole seven daies of our life. The *Beneficium* wee have in these words: *Pascha nostrum, &c.* The *Officium* in these: *Itaque epulemur.* The thing done for us we have in the seventh Verse, *Christ our Passeeover is sacrificed*: the thing to be done by us in the eighth, *Let us therefore keep the feast.*

In the *Beneficium*, which I call the doctrine, the *Credendum* or thing done, there are foure things which doe voluntarily offer themselves in severall to be observed, and all they too (if wee well consider them) of such singular moment and importance, as that even in severall they may afford us matter enough, every one of them to keep a feast for. Hereof the first is *Pascha nostrum*, that even wee Christians have also a Passeeover. The second is *Christus*, that our Passeeover is Christ. The third is *Sacrificatus est*, that Christ is sacrificed. The fourth and last is *Pro nobis*, that hee is sacrificed for us. Of these in order, and first of *Pascha nostrum*, that even wee Christians have also a Passeeover; wee that are *Abrahams* seed by faith, as well as they that are *Abrahams* seed by



flesh: we of the new Covenant *Our's*, as well as they of the old Covenant *Their's*.

1. Yea, but a Passeeover ! What is a Passeeover (you will say?) A rite it is well worth the cleering; and the true meaning whereof (if you will but looke in *Exodus, cap. 12. ver. 26.*) it is Gods command (you shall find) that every Israelite so punctually should understand, as that if a childe (they say) were but once able to eate so much bread as an olive, and were but of strength once holding his father by the hand to goe from Jerusalem gates unto the Temple, the father of that childe was bound to cause him to goe up that hee might there catechize him in this ceremonie. Where by the way, I pray tell mee, did God so strictly bind the Jewes to instruct and edifie their children in the grounds and principles of religion; and is it a matter (may we thinke) that he left freely unto the choice and liberty of us Christians, whether wee for our parts in these things will informe our children now or not? How commeth it to passe else (I would faine know) that some amongst us, who are past sucklings (I am sure) yea or weanlings either, yea or striplings either, being in truth many of them (we see) men growne, and therefore able (we may think) to eate more bread than comes to the quantity of an olive, and to goe further without a fathers hand than from Jerusalem gates unto the Temple, than from the street unto the Church (I meane) than from their owne houses unto Gods, how commeth it to passe (I say) that some amongst us, who are now altogether (I am sure) past children (unlesse you will make such children as the Prophet *Isaiah* doth, children well nigh

nigh an hundred yeeres old) are yet more groſſely ignorant in moſt Chriſtian principles, than are even the moſt ignorantly ignorant amongſt the Romaniſts: But of this *Obiter*, and but by the by onely (as we ſay) *ocſe enpamir*, to our ſhame, to the end, that if poſſible, I might in theſe things provoke us of the Church of England unto emulation. To answer at length therefore unto the queſtion, touching the ſenſe and meaning of a Paſſeover.

The word *Pascha* here in the originall is by birth an Hebrew (you muſt know) not a Greeke; neither (as ſome Monkes have ſung) doth it derive its pedigree from *neg*, to ſuffer: but *sicut perhibent qui hoc ſciunt* (ſaith Saint *Auguſtine*) as men ſkilfull in that language have delivered, *Ab eo dicitur quod tranſitur*, it is deduced in Hebrew from the word *Pasach*, which is as much (you muſt know) in our native Engliſh, as to fare, leap, or to paſs over: & therefore ſome have thought how that even from this very root not onely *Adam* hath ſprung amongſt the Greekes, but even amongſt the Latines alſo *Paſſus*, and here in our own country dialeſt a Paſe. Now the *tranſiſus* or paſſage here alluded unto by Saint *Paul*, is that which in the 12. chapter of the booke of *Exodus* wee doe find deſcribed to the very full: where the deſtroying Angel by Gods appointment being to paſſe quite through the land of Egypt, and to ſmite impartially all the firſt-borne in the land, even from man unto beaſt (even from the firſt-borne of *Pharaoh* that ſate upon his throne, unto the firſt-borne of the captive that was in the dungeon) he yet ſpared (we reade) Gods owne people, hee in mercy paſſed over them, God

having appointed them to this purpose with the blood of a certaine Lambe to all besprinkle both the two side-posts, and the upper doore-post of their houses, that the Exterminator seeing the blood thereon, might not passe in thither to destroy them. The remembrance of this destruction, thus passing over them, were the children of Israel every yeer in most solemne manner to celebrate, both by the killing of a certaine Lambe, selected by them to this purpose, as also by performing duly certaine other rites prescribed unto them by God. This Lamb thus slaine by them in memory of what had once passed them, did the Jewish people by a Metonymie call *Pascha suum*, their Passeover, and the slaying and the eating of this Lambe, the slaying and eating of their Passeover. *Thou shalt sacrifice the Passeover at even* (saith God, *Deut. 16. ver. 6.*) *where wilt thou* (say the Disciples, *Matth. 14.*) *that wee goe and prepare that thou mayest eat the Passeover?* The Passeover! that is, the Lambe, whereby the Angels passing over them was commemorated; it being no unusuall thing amongst sundry other kinds of sacramentall predication, to speake that of the thing signified, which is true most properly of the signe only, and to ascribe that againe unto the signe, which is due onely in truth unto the thing signified: and all this by reason altogether of that spirituall union and conjunction which in every sacrament of either Covenant is betwixt the *Relatum* (as they call it) and the *Correlatum*, betwixt the corporall substance and the spirituall, betwixt the outward element, and the inward grace.

Well,

Well, you have ſeen by this time (I ſuppoſe) what a Paſſeover is, what in it ſelfe, what in its ſigne, what *in rei veritate*, what in *ſignificante myſterio*; what in the truth of the thing done, what in figure alſo of that ſame truth. In it ſelfe; it was the paſſage (you have ſeen) of a deſtroying Angell over the Iſraelites; in it's ſigne it was a ſacrifice offered in remembrance of that ſame paſſage: in the truth of the thing done, Iſraels firſt borne you ſee were preſerved; in figure of that ſame truth, a certaine Lamb, you ſee, was ſlain. Yea, but in the meane while, where is *noſtrum* (you will ſay:) Where is that ſame Paſſeover which I ſaid was Ours? For all this while have we been only in Iſrael, you know: and what is Iſraels, I am ſure, is bought to us.

True, it is not (I muſt confeſſe;) but yet for all this have but patience (I beſeech you) for a little time, and I nothing doubt but with Gods aſſiſtance to repay with intereſt, what firſt I promiſed, and to make it cleare unto you how that, as well as Iſrael, even we Chriſtians alſo have a Paſſeover, a paſſage over from as great an evill, a paſſage over to as great a good. For prooſe hereof, I pray tell me what think you (I beſeech you) of our ſoule? Is not that a thing we muſt needs grant every whit as decre unto us as our firſt borne? Yea, a thing in truth for whoſe ſalvation, for whoſe ſafe paſſage (I meane) from hence to Heaven, there is no man (I thinke) ſo devoid of reaſon, that will not give both firſt borne and all hee hath too. Againe, what think you (I beſeech you) of Gods vengeance continually hovering over us, for our ſinnes, and every houre, every moment ready to

to powre us downe to hell ? Is not that a thing as much to bee dreaded by us, as that destroying Angell was by the Israelites : yea and by so much the more too, by how much wee are to feare eternall death, more than temporall ? But now when by reason of *Adams* sinne we were all liable to condemnation, expecting hourly when Gods justice should have ceazed upon our soules, that God in mercy was then pleased not to destroy us with the Egyptians : that is (as *S. Paul* phraseth it) not to condemn us with the world, but to passe over us, to spare us (as he did his own children some times the Israelites) not suffering the Exterminator to have any power at all upon us ; that thus it was, what is more plaine (I beseech you) throughout the whole body of the New Testament ? Where read wee not (if you have observed it) in many places of our being delivered from *wrath* ? Of our being freed from the *Law* ? Of our being redeemed from the *Curse* ? Of being saved by *Grace* ? And in the fist of *St. John* the 24. *vers.* (where wee have both the *terminos* of this happy passage of ours) reade we not expressely how that each true beleever is *already passed from death to life* ?

1 Theff. 1. 10.

Rom. 8. 2.

Gal. 3. 13.

Ephes. 2. 5.

Well then, that a Passeeover we have, that is most certaine (you see) even we Christians, as well as the Jewes : yea and that such a Passeeover in truth (if wee well examine it) as wherewith the Jewish Passeeover must not compare : No, neither in respect of that evill which in either Passeeover was avoyded, the evill in theirs being only a bodily danger, whereas it was a spirituall danger (you see) that wee escaped in ours : nor yet in respect of that good which in either  
Passeeover



Passeover was effected, the good in theirs being on-ly a temporall deliverance; whereas it was an eternall deliverance, you see, that was wrought in ours. What will you say now unto the meanes ordained by God in either Passeover for the effecting of this good, for the avoiding of this evill, for the working of this deliverance, for the escaping of this danger? Even in this respect too is not their Passeover far inferiour (alas) to ours? even as farre as the earth is inferiour unto the heavens? even as farre as the creature is inferiour to the Creator? Yes: for whereas the meanes in theirs was only *agnus*, as saith Saint *Ambrose, irrationabilis natura*; behold in ours it was *agnus divina potentia*: whereas the meanes in theirs was only a lamb that was taken by them out of the fould; behold in ours it was that Lambe that descended for us downe from heaven, even that very Lamb which both *S. Peter* speaks of and *S. John* the *Baptist* points at, namely *Christ*; *Pascha nostrum Christus est*, our *Passeover*, saith my text, *is Christ*. 1 Pet. i. 19.

2 And the truth is, if wee well consider with our selves what was to be done for us in our Passeover, what the state we were to passe from, what the state wee were to passe unto, wee must needs grant how that in all reason none could have been our Passeover, save onely *Christ* alone; none the meanes of our passage from the state of wrath to the state of grace; none the meanes of our passage from the state of death to the state of glory, save onely that Lambe, *qui tollit peccata mundi*, even that Lamb of God, *qui in sinu Patris est*; that most holy immaculate Lambe *Christ*. For alas, alas, in the case wee were in, could Joh. i. 36.

any other lamb have served the turne, think you ? could a lamb out of the flock have beene a sufficient ranfome for a mans soule ? for that which is of more worth than all the lambs in the whole world are ? yea, in truth than the whole World it selfe is, or a whole world of worlds besides ? Why, ἀντὶ τοῦ ἀγορᾶν ἐκ ἡδύων, (saith *Proclus* of Constantinople) ἀγγελὸς ἡγερεῖται πρὸς ἀντὶπραΐναι ἐκ ἡγῶν: the redemption of a soule is a greater purchase, than either the wealthiest Saint could have compassed, or the mightiest Angell; how much lesse then could a common lamb, trow you, have a considerable recompense, and counterprice, I say not for all the soules in this or that onely particular Kingdome, but even for all the soules of all the people in all the Kingdomes under Heaven ? But now such a Lambe it was that wee wanted; such a Lambe that we stood in need of, even a Lambe by whose meanes and merit the destroying Angell might bee made passe over, not the soules onely of some few Israelites, in our little Angle only of the Land of Egypt; but over all the soules of all mankind, that either are or have beene since the world began. Why, and blessed be God (and we have cause to feast for it I think) such a Paschal Lambe it is that we now have, God in mercy having so provided for us, that even his onely Son, you see, should be our Lambe; for *Pascha nostrum Christus est*, our Passeover, saith my text, is Christ.

Christ (I say) and in very deed such a true Paschal Lamb is Christ, such a perfect Passeover our Passeover, such a compleat Passeover ours, as that to ours the Jewish Passeover was but as the shadow  
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unto the substance, the Jewish Lambe to ours but as the type unto the truth. For prooffe hereof, doe but see the Parallels, I beseech you, betwixt their Passeeover and ours, betwixt *πάσχα νόμου*, as they call it, and *συνάγωγαν*, betwixt our crucifigible Passeeover, and their legall one: and I pray tell me what think you? was there ought typified can we say in theirs, which in every respect, if we search the Gospel, was not fully verified (wee shall finde) in ours? First, their Lambe was one of the flocke, wee read; in like manner so was ours, even *ἐκ τῆς ἀδελφότητος ἀνθρώπων*. (saith *Eusebii Casariensis*) one that was made of a woman (saith *St. Paul*) that was true man. Secondly, their Lambe was without blemish, wee read; in like manner so was ours, even *ἁγία καὶ ἀκατάκλιτος*. (saith *Proclus*) one that knew no sinne, saith *S. Paul*, that had no guile. Thirdly, their Lambe was to bee offered, we read; in like manner so was ours, *Oblatus est quia ipse voluit*, saith the Prophet; *through the eternall Spirit*, saith *S. Paul*, *hee offered himselfe*. Fourthly, and last of all, their Lambe, we read, was to be sacrificed; in like manner so was ours, *Christus Pascha nostrum immolatus est*, *Christ our Passeeover*, saith my Text, *is sacrificed*.

Gal. 4. 4.

Exod. 12. 5.

Heb. 9. 14.

3 The word in the Originall is *ἐθνή*, which is rendered by divers diversly: Mr *Beza* reading it, *sacrificatus est*, *Christ our Passeeover is sacrificed*, whereas in the Vulgar Latine we finde it, *immolatus est*, *Christ our Passeeover is slaine*. To speake properly, it is the word *sacrificed* that in my judgement doth here fit us best; that importing unto us not onely the slaying of a thing, but also the slaying of a thing offered; without either of which, in true proprietie of speech,

Christ could never have bin a sacrifice, and therefore consequently never *Pascha nostrum*, never in all reason *our Passeover*. This is evident by that difference, which hath been observed by the learned, betwixt what is offered, what is sacrificed, and what onely upon some common ordinary occasion is slain: because whereas a thing may be offered (they tell us) that is not slain, as the first-borne were amongst the Israelites; and slain that is not sacrificed, as the calf was by the Witch of *Endor*: yet truly sacrificed they say a thing cannot be, unlesse both offered it be, yea and slain too, either analogically or really, either in proportion or in truth. Christ was both, to shew in every respect the truth and veritie of his sacrifice, & *oblatum est*, & *immolatum*, Christ our Passeover, I say, was both. In *Isai. 53.3.* there the Prophet tells us that Christ was offered: in *Dan. 9.26.* there the Prophet tells us that Christ was slain: again, in *Heb. 9.28.* there the Apostle tells us that Christ was offered: in *Rev. 5.12.* there the Apostle tells us that Christ was slain. *Oblatum est*, he was offered, say Divines, *in vita*, in his life: *Occisus est*, he was slain, say they, *in cruce*, upon the crosse. *Oblatum est*, hee was offered that his slaughter might be a sacrifice: *Occisus est*, he was slain that his sacrifice might be complete. One thing I am sure of, so sanctified was Christ his slaughter by his being offered, and on the other side againe, so accomplished was Christ his sacrifice by his being slain, as that not without cause it is, if we well consider it, that St. Paul saith not in this my Text here, *μεθωκυς ὁ Χριστός*, Christ our Passeover is offered, or *επαχυν ὁ Χριστός*, Christ our Passeover is slain;

no,

no, but to make it plaine unto us how that *slaine* hee was, not *δι' ἰναρτύου αἵματος*, upon any common usuall occasion, but *ἐν τῇ τιμῇ τοῦ Θεοῦ*, in honour only of our God (which the learned observe to be the maine and only difference between *θεῖον* and *σφαγῆσθαι*) *ἰδοῦν*, therefore, *ἰ Χριστός*, saith he, Christ our Passeover is *sacrificed*. Yea but to sacrifice is a Church-woike, you will say, not to be done but by some Priest onely; it would not bee amisse therefore to make enquiry here by what Priest it was that Christ was sacrificed.

Surely by none other Priest, save only by himselfe alone; it was himselfe onely that here gave himselfe to bee a sacrifice unto God now: *Tradidit hostiam semetipsum*, saith Saint Paul, *Christ did offer up himselfe*. Eph. 5. 2.  
Heb. 9. 14.

*Ipse semetipsum*? did Christ sacrifice himselfe? why, *ὅτι θυσία ἐστὶν τοῦ σφαγῆσθαι* (as I have shewed you) what ever is sacrificed is destroyed; and did Christ destroy himselfe, you will say? did he *semetipsum in-venficere*, slay himselfe?

For answer: Though precisely necessary it be unto every sacrifice that the thing offered be destroyed, yet it is no way materiall at all by whom destroyed it bee, whether by him that offereth it, or by some other, provided alwayes that the partie offering it, doe willingly yeeld thereunto his consent. But now that Christ consented to his owne death, at least wise that hee did not hinder it, neither *potentia obicem opponendo*, nor *objectum alicui subducendo*, this is so plaine, as that to doubt thereof is to doubt whether there bee a Sunne or no at noone-day. For prooffe hereof, in *Joh. 10.* doth hee not lay downe his



life (he tells us) of *himselfe* ? yea, saith he not plainly, that no man taketh it from him whether hee will or no, but that freely, voluntarily, of his owne accord hee doth lay it downe of himselfe ? Yea. Hence is it that through the eternall Spirit he is said to offer up himselfe. Neither wonder hereat, as at a thing unlikely, that in one and the same action, the same person, at the same time, should bee both sacrifice and Priest too; for I will tell you more than this (and it is matter of wonder indeed) when Christ our Passeeover was now sacrificed, *viz. adq.* saith *Epiphanius*, *ὅτι ὁ ἰησοῦς διὰ τὸν θάνατον*, that he might shew from henceforth how that all other sacrifices were for evermore to be abolished, and that together with his, all other, with all appendices of theirs, were to expire their last. *Idem & ipse Pontifex*, saith *Origen*, *idem ponatur & hostia*: both the sacrifice was the Priest, saith *Epiphanius*, and the Priest the Lambe, and the Lamb the Temple, and the Temple the Altar, and the Altar God, and God Man: *τὸ πᾶν ἐν πάντι καὶ ἡμεῖς ἰησοῦς*, Christ being made all in all things, and all purposely for us, *sacrificatus est pro nobis*, *Christ is sacrificed*, saith my Text, *for us*.

Well then, that wee have a Passeeover, you have seen (as I suppose) and that this Passeeover of ours is Christ: you have seen also how or when it was that Christ here was Our Passeeover, *viz.* not as hee was slaine without being offered, nor yet as hee was offered without being slaine: no, but as hee was both slaine and offered too, and so sacrificed: *Christ our Passeeover* (saith my Text) *is sacrificed*. The last circumstance that now presenteth it selfe in this first part  
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of my Text to be entreated of, is the *finis cui*, the perſon for whoſe ſake it was that Chriſt was ſacrificed; *Sacrificatus eſt pro nobis*, Chriſt was ſacrificed (ſaith my Text) for *us*.

For *us* ! Not for himſelfe then : no, there was no cauſe of death (God wot) in him : *Iſpe non meruit ſi non pro pietate mori*, even his very Judge himſelfe being his witneſſe, there was nothing worthy of death to be found in him. "Ουκ ὁρεῖλον θανάτου (ſaith Theodoret in the perſon of Chriſt) θανάτου ἠσόμεθα, καὶ μὴ ἡσούμεθα. ὁ θανάτου ἠσόμεθα ἢ θανάτου : hee that owed not a death, tooke death now upon himſelfe, and hee ſubjected himſelfe unto death here, over whom death in truth had not any right at all. And to ſpeake ſooth, well for *us* was it that Chriſt ſuffered not for himſelfe; well for *us*, yea very well that he was not ſacrificed for himſelfe. For if the way of that old Serpent had been ever found upon this rocke, if this our Lambe had had any ſpot in him, and ſo had deſerved death in himſelfe, could hee ever then have been a fit Paſſeover, to have now been ſacrificed (as hee was) for *us* ? No, *Si ipſe indebitam mortem non ſuſciperet*, (ſaith Gregorie) *nunquam nos à debita morte liberaret* : if Chriſt (I may ſay) in any reſpect had bin ſacrificed for himſelfe, impoſſible then had it been that in any reſpect he ſhould have thus ſatiſfied (as hee did) for *us* : but now ſo it is, that in this my Text here, *Chriſt was ſacrificed* (we read) for *us*.

Prov. 30. 19.

For *us* ! Not for Angels then : no, as not for himſelfe, ſo not for them neither ; their nature he aſſumed not, their perſon hee ſuſtained not, hee for them was not ſacrificed, they by him were not delivered. It was.

was for *Us*, for *us men* (saith our Creed) that the Son of God came downe from heaven, that he was incarnate by the holy Ghost of the Virgin *Mary*, that he was made man : for *us men*, for *us* it was that he was made lower than the Angels, *quod expertus infirma, quod passus indigna, & quod demum per mortem crucis ad sua reversus*; and that at the last he was thus sacrificed according to this Scripture. The truth is, had this my Text here been either penn'd or spoken unto us by some Angel, why then questionlesse as well for Angels as for *us* might wee have said that Christ was sacrificed: but now the words (you know) are Saint *Pauls*, and Saint *Paul* (you know) was a man, why then for *us men* it was that Christ was sacrificed (you see) for *us men*, I say, for *us*.

Yea, but Saint *Paul* (you will say) was a Jew, and if Christ was sacrificed for Jewes onely, very little (God knowes) will be the benefit that will arise from hence to *us*. True, he was so indeed, himselfe hath told us, how that hee was an Hebrew of the Hebrewes: but here is the comfort yet, and without this, small heart should wee have to keep the feast now; here is the comfort (I say) that this Epistle of his, whereof this my Text here is a part & portion, is not *beati Pauli ad Hebraeos*, the Epistle of S. *Paul* the Apostle unto the Hebrewes; no, but *ad Corinthios prima*, his first Epistle unto the Corinthians. Now the City of Corinth stood in Greece (you must know) above seven hundred miles from Judea, and therefore questionlesse the people wrote to here were meerly Gentiles, no Jewes. Why, and so they were indeed, and because they were so, we may  
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from hence gather therefore to our comfort, how that for us Gentiles it was that Chriſt was ſacrificed, for us Gentiles, for us.

*For us !* *Ω πάρε!* O the depth of the riches of the wiſedome and goodneſſe of our God! how unſearchable are his judgements : how his waies paſt finding out : Could it ever have been beleeyed that Chriſt ſhould have been thus ſacrificed (as he was) for us : for us ſinners of the Gentiles : for us that were farre off : for us that were without God in the world, that the Son of God ſhould be thus ſlain for us : Indeed, had it bin for the Jews only that Chriſt had died here, the wonder queſtionleſſe had not been ſo great, for they were Gods inheritance, Gods choſen, the ſeed of Abraham Gods friend ; and if for a friend a man may chance to die ſometimes, why not ſometimes then for a friends ſeed too : But now as for us, wee were not only *ab alienari à Deo*, not only *quoad ſtatum externum*, ſtrangers ; but we were alſo (we muſt remember) *hoſtes, quoad diſſidium internum*, enemies : yea, & that as well in an active as in a paſſive ſenſe, as well directly as by interpretation, as well for that we rebellioſly hated Gods rule over us, as for that we were in all things contrary unto his will : and is it not moſt ſtrange and admirable (in this caſe we were in) that Chriſt ſhould be ſacrificed yet for us : the innocent for the guilty : the home-borne for ſtrangers : the only Son for enemies : Chriſt for us : Yet ſo it was, and that now it was ſo, it was no more than was fore-told, no more than in *Numb. 9. ver. 10. 11.* God himſelfe had ſignified that ſo it ſhould be. For beſides that firſt Paſſeover there in the firſt moneth,

reade we not also of a second Passeover (if you mark it) in the second moneth of a Passeover allowed by God to be slaine purposely for those persons, who during the celebration of the first Passeover were in a journey as farre off? Yes. But now, if you will but suffer *S. Paul* to unvaile *Moses* his face, if you will but expound the Law there by the Gospel, *Num. 9. ver. 10.* by *Ephes. 2. ver. 14.* you shall then find how that not without a myserie it is, that the Hebrew of this word *far off* is observed by the learned for some speciall consideration to have extraordinary prickcs over it, because by that second Passeover there permitted by God to those in a journey farre off, God did prefigure unto us Christ here sacrificed (you see) for us, even for us Gentiles in the flesh, strangers, for us who at that time were farre off, both from the kindred of the Jewish nation, and from the Covenants also of the promise, *Sacrificatus est pro nobis, Christ is sacrificed* (saith my Text) *for us.*

Well then Christ died not (you have seen) for himselfe here, nor yet for Angels; no, nor yet onely for Jewes neither: for Saint *Paul* writing (you see) unto Gentiles, saith, that *Christ is sacrificed for us. For us* he saith; not for some few of us, under such a Romane Prelate onely, or of such a faction: for us within the verges onely of the Romish Hierarchy, or for us of the Congregation onely in New England: No, *sanguis Christi pretium est* (saith *St. Augustine*) the Lambe here sacrificed (you see) is Christ; and therefore at too high a rate do they value themselves, and the bloud of Christ doe they prize too low, *qui dicunt aut illud tam parvum esse, ut solos Afros emer-*  
rit;



*rit; aut se tam magnos pro quibus solis illud fit datum:*  
 who being themselves (God he knowes) but a sorry  
 handfull of men, if they compare themselves with the  
 whole world, doe yet think that this common Passee-  
 over of ours should bee slaine incommunicably for  
 none but them alone. In *Hebr. 2. ver. 9.* Christ ta-  
 sted death (we reade) for every man: in *2. Corinth. 5.*  
*ver. 14.* hee died Saint Paul tells us for *all*: so that  
 when in this my text here we do reade of Christ our  
 Passeeover, how that he was sacrificed for us, it is in  
 effect (you must know) but the very same with that  
 in *Rom. 8. ver. 32.* where God delivered up (we reade)  
 his owne Son, *pro nobis omnibus*, for us all. Howbeit,  
 I would not that you should here mistake mee, as if  
 the benefit of Christ his passion (I thought) should  
 redound to all men, and as if because in *Heb. 2.* Christ  
 tasted death for every man, I might therefore hold,  
 that every man should reap the fruit of it unto salva-  
 tion. No, however it was that *sufficiens* (as wee  
 say) and in respect of the dignity of the price paid,  
 Christ was sacrificed, we may say very wel, for every  
 one of us in the whole world: for, *Tanti quid valet*  
 (saith Saint Augustine?) *Quid, nisi totus orbis? Quid,*  
*nisi omnes gentes?* what one worldly thing, except  
 the whole world it selfe, could be worth the bloud-  
 shedding of the Son of God: yet because the Jewissh  
 Passeeover was never kill'd (if you have observ'd it)  
 but for such onely as were made count of (as in *Exo-*  
*du 12. ver. 4.* you may reade, if it please you, more  
 at large :) for this cause therefore (I say) onely for  
 them amongst us was Christ slaine *efficienter* (saith  
*Estius*) to purpose: I meane for them only *simpliciter*

(saith *Topperus*) for them onely with effect, whom God having chosen from before all eternity to bee Sons (as we may call them) of the society, shall now eate this Lambe in their severall families, shall apply Christ unto themselves by faith. So then the reason why all are not saved is not want of merit in Christ, but of faith and grace in them that perishi. That thus it was, what is more plaine (I beseech you) than that in *Galat. 3. ver. 27.* where reade we not how that the promise of the faith of Jesus, is given to them only that beleeve: Yes: and therefore, *Si non credis* (saith Saint *Ambrose*) *non tibi passus est Christus*: never dreame thou (O man) that Christ was sacrificed for thee, in case it be so that thou dost not beleeve. The truth is, did Saint *Paul* write here unto an infidell people, not converted, some ground then might profane miscreants have, to hope that Christ was sacrificed here for them: but the endorsement (if you marke it) of this Epistle runs, not unto all at Corinth without exception; no, but *Ecclesia Dei quae est Corinthi*, unto them that call there on the name of Christ: now, *Quo modo invocabunt in quem non crediderunt*? how possibly can men invoke him in whom they have not as yet beleaved: Why then for Us beleevvers it was that Christ was sacrificed (you see) for Us beleevvers, I say, for Us.

For Us (I say) and for such of us two waies may wee say that Christ was sacrificed: for us, for our good; and for us, in our stead: for us, for our behoofe; and for us, in our behalfe. First, for our good: for we must not thinke that Christ our Pasche-over was slaine in vaine here; that the Sonne of God did

did dye *gratis* (as we say) that the soveraigne fountaine of Christ his blood was let out to run at waste: wee must not thinke that this boxe of ointment, farre more precious than that of Spikenard elsewhere, was broken, spilt, and powred forth here *superfluous*, to no purpose. The good questionlesse is most infinite that doth redound unto us from Christ his sacrifice; yea so infinite, as that here in this life wee cannot perfectly conceive it, because (alas) here in this life wee doe not perfectly receive it; the greatest part of what we enjoy, being the least part of what wee expect: the greatest part of what wee have *in re*, the least part of what we have *in spe*. Indeed, wee may here meditate perhaps on some few particulars of what Christ hath gained for us by this his sacrifice, but the exact knowledge, as well as the full fruition of such benefits, being reserv'd especially for the life to come, beyond the faculty it is of our best Arithmetick to recount the summe of them, to compute them all.

One thing I am sure of, the sole benefit that doth now accrue unto us by Christ his sacrifice, is not onely, as some fond miscreants have dreamed, our confirmation in the Gospell: no, if this were all, I would gladly know then in what one particular above the rest, the death of Christ here doth more advantage us than the death might have done of some other man? Doth not S. Paul tell us of himselfe, how that what he suffered was for Gods chosen sake, the Elect: that is (as it is Col. 1.24) for Christ his bodie sake the Church? Well, but how for the Elect? how for the Church it would be knowne? Mary (as

my Lord of *Sarum* cleeres it in that most excellent exposition of his) *non pro illis redimendis, non expiandis*; not that he might satisfie for their sinnes, nor (*ἵνα πληρωθῇ τὸ χεῖρ*, St. Paul had not wherewith to pay his owne scores, much lesse then would his stocke hold out to defray the debts of other men) *sed pro illis confirmandis & edificandis in doctrina Evangelica*, but that by his sufferings he might confirme and stablish them in the truth and certainty of what he had preached; and that by this means they being strengthened in the faith and verity of the Gospel, *salutem consequantur quæ est in Christo*, they might obtaine that salvation which is in Christ.

2 Tim. 2. 10.

But now did St. Paul doe this by his death, and did Christ may we thinke no more by his? did the Disciple doe this by his death, and did the Lord, may we thinke, no more by his? nay, in truth did Christ here no more for us now by his death, than what by his miracles (if we doe but well bethinke our selves) he had done formerly (we shall finde) in his life time: and what very well hee might have done for us, though he had never tasted death at all? Why suppose, I beseech you, that after a long time spent amongst us here in this world, in all pietie, innocency, and demonstration of the Spirit, our blessed Saviour at last, like the Prophet *Elijah* elsewhere, should have beene charioted up into heaven without death, and from heaven should have given a *specimen* of his power and majestie unto us on earth here: might not even this alone have been enough, we may thinke, to have established us in the Gospel: this alone have beene abundantly enough to have confirmed and strengthe-

strengthened us in the truth ? Yes, I trow. Why then it is cleere, I thinke, how ever some heretickes have broached the contrary, that the good benefit & emolument which doth redound unto us by Christ his sacrifice, must surely in reason bee somewhat else needs, besides our confirmation in what h.e had taught.

Why and somewhat else also must it needs be, besides our institution in holinesse, and besides our instruction by his example, in obedience, patience, and brotherly love. For, as St. Bernard sweetly, *Quid prodest*, saith hee, *quod nos instituit, si non restituit* ? wherein are we profited by Christ his instruction, if wee bee not also rescued by him from destruction ? Indeed Christ his crosse (I must confesse) was our copie, Christ his passion our patterne ; and therefore St. Peter tells us how that Christ did suffer for us, leaving us *exemplum*, an Example, *ut nos vestigia ipsius insequeremur*, that wee might tread in his steppes, both in cheerfully submitting our selves unto Gods appointments, and in enduring patiently all wrongs, as also (which St. John pointeth at) in effectually loving one another, even unto the death. Well, but if Christ his passion doth no way benefit us at all, but by way of patterne onely and ensample, what then shall we say of infants ? very hard surely must it goe with them needs, little fruit, little profit will there from Christ his death here arise to them : for can they conform themselves unto Christ his death, who have never heard as yet of Christ his life ? or can they imitate, may wee thinke, their Saviours vertues, who have never imitated as yet their first parents sinne ?

In

1 Pet. 2.21.

Phil. 2.5.

1 Joh. 3.16.



In all likelihood, *pro qualitate vulneris allata est medicina*; in all probability, by the nature of the wound it is, that we can give the best ghesse at the plaister. But now sure I am some way else it was that Adam damnified us by his transgression *quàm ex sola ostensione peccati*, than only by opening a gap before us unto all lewdnesse, and therefore questionlesse some way else it was that Christ did benefit us now by his passion *quàm ex sola ostensione virtutum*, than onely by chalking out a way before us unto all goodnesse.

Why and so it was indeed: for the truth is Christ our Passeeover (we may say) was sacrificed for the remission of our sins, for our reconciliation with the Father, and, which followeth necessarily upon these two, for our redemption from hell. Whence else is it (I would faine know) that Christ his blood in holy scripture, is stiled our rancome, our attonement and the propitiation for our sinnes? Is it not to make it plaine unto us, how that Christ his death here was as well expiatorie as exemplarie? and that Christ our Passeeover was now slaine (we must know) as well *ut daret iustitiam*, as *ut doceret*; as well *ut infunderet charitatem*, as *ut ostenderet*? *pro nobis redimendis*, or (as it is in one of our Church her collects if you have observed it) that he might be a sacrifice for sinne, as well as *pro nobis instituendis*, that he might be an example unto us of godly life.

2. Sunday after  
Easter.

But now if any shall question us how Christ his death here could be the expiation of our sinnes, and not rather in truth (being so execrable a sacrifice as it was) a further aggravation of our guilt: it cannot

bee

bee improbable, ſince God was ſo highly offended with our firſt parents, and in them with the whole world, only for the eating of that forbidden fruit; that he hath farre greater cauſe (we muſt think) in all likelihood to bee much more enraged now againſt mankind for this ſo horrid, this ſo inhumane a murder acted upon the perſon of his only Sonne? For answer hereunto, know thus much, that Chriſt his death here, we ſay, was our attonement, not as out of malice and moſt unjuſtly it was procured by the Jewes, but as moſt obediently and in meere love it was taken upon him by himſelfe, Chriſt his charitie being of more force, we are ſure, to acquire and purchaſe for us Gods favour, than the ſpite & rancour of the whole world could be to incenſe againſt us Gods wrath. To this purpoſe what ſaith S. Bernard in his 119. *Epist.* againſt *Abailardus*? Mary, *Non mors* (ſaith he) *ſed voluntas placuit ſponte morientis*: it was not ſimply death that did here ſo pleaſe God, but the will of him that ſo freely died, and that by death did both unſting death, and work ſalvation, and reſtore righteouſneſſe, and ranſack hell, & enrich heaven, and vanquiſh principalities, and ſubdue powers, & *pacificantis omnia quæ in cælo ſunt & quæ in terra*, and that did gather together in one all things both which are in heaven and which are in earth.

By all this it is moſt cleere and evident, as I ſuppoſe, that Chriſt was ſacrificed here for our good; yea for our good, not as ſome hell-bred hereticks have vented, of edification only and inſtruction, but of remiſſion alſo, and of reconciliation, and of redemption from hell. Yea but what then? is this all (you

will say?) No marry is it not, you must know; this is not all yet: for what thinke you, I pray, of that in *Vergil*: *Unum pro multis dabitur caput*? Is it not a phrase, I beseech you, of the same force with *unum multorum loco dabitur caput*? What againe of that in *Terence*, I will marry thee for him? Is it not as much in every respect as if he had said in other words, I will marrie thee in stead of him? In the 9. to the *Rom.* *St. Paul* wisheth, that for his brethren he were cursed: for his brethren doth he say? *pro fratribus*? that is, *fratrum loco*, in his brethrens place. Againe in the 2. to the *Corinth.* *S. Paul* tells us, how that for Christ wee are ambassadours: for Christ doth hee say? *pro Christo*? that is, *Christi vice*, in Christ his stead. But the truth is, if in this my text here Christ were not sacrificed for us now in this sense, how commeth it to passe then that by one of the Fathers he is said *nostro nomine suscipere supplicia*? how, that by an other he is said *nostra pro nobis luere debita*? yea how commeth it to passe then that he is stiled *ἀντὶ ἡμῶν*, the pledge and hostage for our soules? Doth not all this make plaine unto us what himselfe hath taught us in *S. Matthews* Gospel, *viz.* that he did *ἑαυτὸν δέσσει ἀντὶ ἡμῶν*; stake his soule downe in the roomth of ours, and so by consequent that Christ was sacrificed, we may say very well for us? for us? that is, *vice nostra*, by way of commutation in our stead.

But now, that to be sacrificed in our stead, is more than to be sacrificed for our good, this is plaine, because whereas hee that dieth for our good, may yet not die perhaps in our stead; on the other side he that dieth

dieth in our ſtead, cannot but die alſo for our good, we may be ſure we have even 'the whole army of noble Martyrs bearing witneſſe with us unto this truth, who all in their ſeverall orders having died for our good, yet amongſt them all, was there any one of them that ever died wee can ſay in our ſtead? No, *acceperunt juſti, non dederunt coronas*: how precious ſo ever all their deaths were in the ſight of their Creator, yet for all that (ſaith *Leo* in his 12. ſermon upon the paſſion) *nullus inſonis occiſio propitiatio fuit mundi*: the very beſt of them all could never ſay, how that he died in the behalf of the beleeving world. *Singulares in ſingulis mortes fuerunt*, each man of them in particular died in particular to himſelfe alone. How rich ſo ever they all were in the gifts & graces of the Spirit, yet *hand alterius quiſquam debitum ſuo funere ſolvit*, yet for all that could not any one of them undertake the ranſome of his enthralled brother. It was onely Chriſt (ſaith one) amongſt the ſonnes of men, in whom all of us wee may ſay did ſuffer; in whom all of us we may ſay were crucified, in whom all of us wee may ſay did die; Chriſt onely, Chriſt in whom all of us wee may ſay were ſlaine, and of whom therefore we may ſay very well how that he was ſacrificed here for us: for us? in our ſteed, as well as for us, for our good; for us, in our behalfe, as well as for us, for our behoofe.

Yea but why Chriſt thus for us (you will ſay?) why not we rather for our ſelves? *Cum ſis ipſe innocens moritur cur viſtima pro te?* ſince wee men were they that had offended, why ſhould Chriſt an innocent thus die for us?

Why ? why not ? If God had so determined, why not ? *Cum aliunde reatus, cur non aliunde iustitia ?* since by another it was that we were ingaged, why by another also may we not be enlarged ? *An iustitia iusti super eum erit* (saith Saint Bernard) & *impietas impii non erit super eum ?* shall the righteousnesse of the righteous be upon him alone ; and shall the wickednesse of the wicked be not onely upon him, but upon us too ? It was by *Adam* (you know) that wee were made sinners, and why by Christ therefore may wee not be made righteous ? It was by *Adam* (you know) that we were all addicted, and why by Christ therefore may wee not be all enfranchised ? You will say, that *Adam* perhaps was our father : and what ? was not Christ (I beseech you) our brother ? or is it equall (doe you thinke) that that sonne who beareth the burden of his fathers sin, should yet be debarred from what ever benefit might accrue unto him from his brothers righteousnes ? Assure your selves, there is as great an efficacy in Christ his blood, as in *Adams* seed ; in Christ his blood to cleanse us, as in *Adams* seed to staine us ; in Christ his blood for our purgation, as in *Adams* seed for our pollution. Indeed, were there betwixt Christ and us no manner relation at all, somewhat improbable then might it seem unto humane reason, that by meanes here of Christ his sacrifice, the wrath of God should bee made to passe from us. But now, besides the neernesse of Christ his conjunction unto us, *naturâ, regno, vadi monio* (hee being not only our brother, but even our king too ; not only our king, but also our pledge :) besides this (I say) what saith the Scripture (I beseech you ?)

Mary,



Mary, we are all in Christ (saith *S. Paul*) one body: so that there is as straight an union betwixt us and Christ (you see) as betwixt the members and the head. But now it being so common a thing in the body naturall to punish one member for another; for instance, to brand the forehead for the tongues lavishnesse, and for the theft which the hand hath committed to scourge the back: why should it seem unreasonable unto us, that in the body mysticall Christ our head should die for us here? especially too, Christ being not only willing (we are sure) thus for our sakes to undergoe death, nor onely able by his owne strength powerfully to raise up himselfe againe from death, but by death also to overcome death, to purchase a life for us which shall never end in death, and, to the endlesse praise of Gods boundlesse glory, to save us from dying who must have died for ever else?

Well, you have seen at length (I suppose) what Christ hath done: What! yea, and for whom too. What he hath done, doe I say? what he suffered rather; for, *sacrificatus est* (you see) hee was sacrificed, and needs must he suffer (I trow) even to destruction, whosoever he is that shall be sacrificed. Why, and to make it plaine unto us that Christ did so, some translations read it therefore, He was slaine: *Christum Pascha nostrum immolatum est*, Christ our Passeeover (say they) is slaine. Hee was slaine (I say) and that not for himselfe (I shewed you) innocent Lamb that he was, not for himselfe: no, nor yet for Angels, no, nor yet only for Jewes neither; but for Jewes and Gentiles together: for Us, for Saint *Paul*, for Corinthi-

ans, for Circumcised, for Uncircumcised, for Hebrewes, for Greekes, *Christ is sacrificed* (saith my Text) *for us*. For us, yea even for all of us, *sub conditione* (as wee say) *& in causa*: for albeit in Christ none but the Elect were redeemed, yet was the whole world redeemed (saith my Lord of Sarum) by Christ: but for Us of the faithfull, Gods children, *simpliciter* (I told you) *& cum effectu*: for us, by way of edification, *nostro commodo*, for our good: for us, by way of expiation, *nostro loco*, in our stead: for us, *per viam confirmationis*, for our profit and behoofe: for us, *per viam surrogationis*, in our person and behalfe. Let us passe now from what was done on Christ his part, unto what remaineth to bee done on ours; from the *Beneficium* unto the *Officium*, from the dogmaticall part of my Text unto the practicall, from the doctrine of faith, the *Credendum*, Christ his bounty to us upon Good-Friday, unto the rule of life, the *Agendum*, our duty to him now at Easter; yea let mee tell you againe not at Easter only, but during the whole course here of this our life.

One thing I am sure of (however Dr. Kellison would beare the world in hand that wee teach the contrary) never the doctrine was it for ought I know, never the dreame (as yet) of any Church Protestant, that because Christ on his part hath done so much for us, we from henceforth therefore need doe nought on ours. No, even *in scriptis*, wee have all been taught (I hope) how that Christ was as well a Prophet as a Priest, as well *qui docuit quam qui docet & interpretatur*, as *qui interpretatur* *ut docet & docet*, as well a Prophet to teach us our future duties, as a Priest to satisfie for

OUR

2 Tim. 3. 15.

Heb. 5. 1.

our passed debts: Even this my Text here doth e-  
vince thus much, where the Apostle having taught  
us (you see) how that Christ was sacrificed, yea and  
that he was sacrificed too our Passeeover, to the end  
that the wrath of God might be made to passe from  
us; doth he now leave it (can we say) unto our selves  
alone, to make what use we list of this so heavenly a  
doctrine which he hath delivered: doth he referre it  
wholly now unto our owne discretions only to passe  
by this so infinite mercy of God in what sort wee  
please: No, that hee doth not: for as in the seventh  
Verse he hath shewed us what concerning this point  
we are to beleeve, so now in the eighth Verse doth  
hee also informe (you see) how in consideration  
hereof we are to live: as before in the preceding part  
of my Text by way of doctrine hee hath taught us  
what in love to us Christ did suffer, so now in that  
which followeth doth hee by way of use teach us  
what in thankfulness unto Christ we must doe: viz.  
that in a gratefull acknowledgement of this his so un-  
speakable favour towards us, wee must from hence-  
forth solemnly keep a feast: *Christ our Passeeover is  
sacrificed, let us therefore* (saith Saint Paul) *keep the  
feast.*

The word in the originall is *inpasceum*, which as  
well bids an holy-day (you must know) as indicts a  
feast, and every whit as properly by Tremelius is  
rendered *festum celebremus*, let us keep the holy-day,  
as by the vulgar Latine and some others *epulemur*, let  
us keep the feast. Our last English version reades it  
both waies, and not but upon very good grounds too  
doth it so reade it, it not being unknowne unto us  
how

how that both these waies men did solemnize a Passeeover of old amongst the Jewes: *viz. Et festum celebrando, & epulando*, both by making a holy-day, and by keeping a feast too. Why, and in the name of God both these waies let us Christians celebrate now this our Passeeover; because Christ our Passeeover is sacrificed, let us therefore keep an holy-day: because Christ our Passeeover is sacrificed, let us therefore also keep a feast.

First, *festum celebremus*, let us keep an holy-day, & that by observing carefully an holy rest, as from sin every day, for never upon any day may we rest in that (Christ for us being not therefore slaine now, that we from henceforth might live in sinne) so upon all these and the like solemne holy-daies from all workes also of servile labour, from all worldly workes of what kind soever they be, which without notorious detriment cannot be well forborne. Besides what we may learne in this point even from very Heathens, whose severall holy-daies (we find) they did count polluted, if after notice once given thereof *per praconem*, a man upon any such day was found at his worke: besides this (I say) I pray tell mee, doth not a learned Prelate of ours, in a late elaborate Treatise of his, amongst sundry other Kings lawes to this purpose, produce a law enacted by our owne *Alured*, that a freeman, if he wrought *in quavis festa die*, hee was either to be divested of this liberty, or to bee soundly fined for it; a servant either *corium perdere*, either to lose his skin, or to redeem it with his coine? And no marvell truly, for even Gods owne law it is in *Leviticus* 23. it is Gods owne law there (I say) that bid  
adieu

adieu we should unto all worldly affaires upon all holy-daies, that upon all holy-dayes (as the very name may prompt us to doe) wee should forbear to mingle our selves with what belongs to earth.

Not that it is Gods will that we should now be idle (we may thinke) or passe the Holy-day away in doing nothing. No, *qui nihil agit male agit*, he that doth nought must needs doe naught, we may be sure. Even very heathen people have seene thus much, though they had the light onely, God knowes, of blinde nature: and therefore amongst the antient Romans the goddesse, it seemes, had no Temple allowed her within the City, but abroad elsewhere without the Walls, in some extreme parts of the Suburbs; intimating unto us hereby, how that idlenesse is a vice not tolerable in any State, as being indeed the undoubted mother of all ungodlinesse and sinne. But what now? will God suffer, doe you thinke, upon an holy-day, what is not to be endured, we may be sure, upon any day? or is it an idle rest, doe you thinke, that hee alwayes requireth at our hands, when upon such daies as these are he interdicteth labour? wherein then, I wonder, would this our rest differ even from the very rest of our *jumenta*? from our oxe his rest at the stall, and from our horses rest in the stable? for sure I am, as well as wee, even they are to rest also from all travell. It is recorded by *Cato* concerning one of the *Scipio's*, how that he was never lesse alone (he should say) than when alone: and, *Nunquam minus otiosus quam cum otiosus*, never lesse idle than when he was idle. <sup>Εμει</sup> (saith a Divine, whom *St. Basil* speaks of) *μεγιστη ἀπαξίς ἐστιν ἡ ἀπαξία*, I know



not what others may doe, but sure am I, saith he, that I am never more busied, than when I doe rest : why, and never more busied let us at any time bee, than when God doth call us, as here, to keep an holy-day; never more exercised, though neither in sinfull nor secular affaires, yet in all such workes as doe concerne the day.

Now what are they ? Sure I am, not to madde and gad it up and downe the streets, to sit and smoake it in Tobacco shops, to roare and revell it in Tavernes, (and as it were in contempt of that destroying Angel (whose sword as yet, you see, is not quite sheathed) to lay purposely aside all honest labour, that we may the more greedily prostitute our selves unto all leud excesse ? No, there are both lawes Imperiall, (I am sure) and Ecclesiasticall, strictly restraining men from these exorbitancies; and that especially too upon all such dayes, as for order and policie sake we doe call Holy. And no marvell truly, for, *Haccine solennes dies decens*, saith *Tertullian*, *que alios dies non decens* ? or have we no other way, may we thinke, to make an holy-day, than by making our selves thereon the more unholy ? Indeed, were they *Liberalia* which we doe now celebrate, were they daies dedicated to the god of Riot, unto drunken *Bacchus* I meane, on whose severall Festivals men might both speake and doe, it seemes, what ever they listed; then wonder I could not if that we did keepe these dayes now with farre more looseness than I hope we doe. But now, besides that he is a sober God whom wee are to worship now (as the Athenians said sometimes of their *Minerva*) a God who holds not libertie, I  
am

am sure, to be piety, or occasion of rioting to be religion; neither ever did teach us, as yet, when we are to keep an holy-day, to expresse our publike joy by our publike shame. Besides this, I say, I pray be-thinke your selves, is not the feast we keepe now the feast of Passeeover? Yes. But *ἡμεῖς ἡ παρὰ*. saith Saint Gregory, *ἡ δὲ δὲ δὲ δὲ*, the word *Pascha*, saith hee, imports a passing, as of that destroying Angel from over the Israelites, so of the Israelites themselves also from out of Egypt: why in the name of God then, if indeed your purpose be to keepe a true Paschall holy-day now, *ἡμεῖς ἡ παρὰ*, yea and that too in such a fashion, as whereby Gods destroying Angel may be made to passe at length from us, why let us passe then with all diligence from what ever courses heretofore we learned in Egypt, unto such workes onely and religious exercises, as shall best beseeme (wee know) Gods own chosen Israelites, *viz. in ἡς ἡμεῖς ἡ παρὰ*, from workes of sinne unto workes of grace, *à rebus inferioribus ad superiora*, from workes of vanitie unto workes of piety: and (that we may doe *opus diei in die suo*, in it owne day the worke of the day) from the base drudgerie workes of the flesh and divell, unto such as are true holy-day works indeed.

Would you know what these workes are? Why, doe but uncase the word (I beseech you) the Latine *feria* (I meane) into its first swadling clothes, and you shall then finde, how that a right holy-day work is either *ferire victimas*, or *ferre dona*, you shall then finde how that a true holy-day worke, is either to slay our beasts for sacrifice, or to bring hither our gifts. One thing I am sure of, both these works did

the Jewish people heretofore upon their holy-daies, as unto men versed any whit in sacred storie it is most evident and cleere. Why, and in the name of God (if we will keep the holy-day aright ) both these works also let us doe on ours now : because *S. Paul* his will is that wee should keepe an holy-day, let us slay our beasts therefore now for sacrifice; because *Saint Paul* his will it is that we should keepe an holy-day, let us bring hither therefore now our gifts too.

First let us *ferire victimas*, slay our beasts for sacrifice : not those beasts wee doe read of in the law; no, I doe doubt very much how willing many of us would be to part in these dayes with such beasts as those were; neither if we all were willing hath every one of us (can I thinke) any such beasts now to part with; neither if wee all had them, doth God now (I am sure) require any such beasts at our hands. What say I? doth hee not require them, doe I say? nay, to speake sooth, hee doth now reject them; for *sacrificia & victimas noluit* (saith *David*) as for all leagall sacrifices (saith *St. Paul*) God will none of them now. Indeed a time once there was, I must confesse, when God required such beasts (not for that he himselfe then had the least need of them; for *the beasts of the Forrest are mine all of them* (saith God) *and so are the cattell too upon a thousand hills*; and therefore, as *S. Justine Martyr* rightly, *we can never think that any thing can bee wanting unto him who is Lord of all things* :) why but yet at that very time was the slaying and sacrificing of such beasts, only a ceremonie, no standing law; only a ceremonie, I say, which had only *ius regum populū*, as the name gives, no standing law

*Psal. 49.6.*  
*Heb. 10.5.*

law which was to reach unto us.

No? Was it not so, will some say? Why, what are those beasts then, we would know, that must be slain by us now (you tell us) upon this our holy-day?

Surely not the beasts of our heards (you must understand) no, but the beasts rather in our hearts, our unreasonable affections, our brutish lusts, these especially are the beasts which wee must now downe with: these beasts if we shall still stabe in us, though slay whole Hecatombs wee should of those other beasts, yet when all comes to all, shall wee but keep a beastly holy-day (I dare say) a day no way pleasing unto him that was now slaine for us. These beasts therefore let us now to pot with, though they bee never so deare unto us, let not our hand spare them: no, whether the hot petulant goat of carnall lust it be, or the rash head-strong ram of unadvised anger, yea or that proud unruly beast either (which I am afraid to meddle with almost, so generally fostered is he (I see) both in towne and country, there being hardly that family amongst us in the whole kingdome where wee shall not heare him muttering and murmuring at some time or other either against Church or State:) would you that I should name him unto you? Why, if I shall not offend then in so doing, it is that stiff-neck'd Bull (I meane) of—Discontent.

Now all these beasts being thus slaine by us (as oh if it were Gods will that in truth they were) let us not by and by set up our rest here, as if the whole worke now (wee thought) of the day were done: no, he that here gave himselfe (yee see) to bee slaine our Passeover, doth expect oblations (wee must thinke)

Deut. 16. 16.

Ver. 3.

as well as sacrifices, and lookes that in celebrating unto him this our holy-day, wee should as well bring our gifts hither, as here slay our beasts. One thing I am sure of, as upon other festivals, so in particular on this of sweet bread, Gods expresse order it was, that there should not any man appeare before him with an empty hand. The people shall offer thee (saith the Prophet) in the 110. *Psalme* (speaking of these very times now under the Gospel) *oblaciones voluntarias*, free-will offerings, *in die virtutis tue*, in the day of thy power; or (as *Rivet* and some others will have it) *in die exercitus tui*, in the day of thine army. But now in the whole compasse of the yeere, are there any daies, the daies so properly (we may say) of Christ his power, yea and *dies exercitus* too, & *copiarum ejus*, the daies, in truth, of his hosts and armies, as are these very daies, when in the like places to this, the selected bands of Christ his Church doe troop together thus, solemnly to commemorate that most stupendious act of Christ his power, in most powerfully raising up himselfe from the dead? In any case then let us not faile to manifest our selves a most willing people unto Christ now upon these daies; upon these daies (I say) these solemn holy-daies, these daies of Christ his army, these daies of Christ his power. And that as by bringing hither unto him that *δευμα τελειον*, that which of all other gifts is indeed the best, the hallowed oblation of a good intention, offered upon the unstained altar of an honest heart (for the sacrifice of God is the heart (saith *David*) and what ever gift wee shall bring him without the heart, it will but prove ominous at length & prodigious,



digious, as did that heartlesse sacrifice sometimes of King *Pyrrhus*; so because the intentions of the heart are seldome reall (wee may be sure) where they doe not expresse themselves (when time serves) by the outward act; even by the word of the mouth when it hath meanes and opportunity so to doe, yea and when it hath meanes and opportunity so to doe, by the hand too: (for, for mine owne part I have ever held (I must tell you) their reasons to be as brainlesse, as their religion is heartlesse (I feare) who in excuse of their unbended knees, and unbared heads in Divine Service, doe alledge Gods acceptance onely of the heart :) for this cause therefore (I say) together with the incense of our hearts, let us bring hither the calves also of our lips, lauding and praising Gods name in this great celebrity of ours, as for that we do yet live, here to assemble our selves, when so many (you see) on either hand of us have this yeere bin swept away; so for that we can assemble our selves here to magnifie him for his infinite mercies towards us in Christ Jesus, flaine of purpose that hee might be a Paschal sacrifice (you see) for Us, who never had one before, even for Us. This unvalued mercy of his, let us never cease to set forth, never at any time forget to speake of, especially not at this time, when to this very purpose (you see) we are to keep the holy-day, that as the word *ferie* imports, wee might *fari*, here speake of these things unto God his praise. Yea, but what then? Will it serve the turne (will some say) if we doe bring hither unto God our lips only? or may we put God off (may we thinke) with a bare lip-gift alone, as the King of Cowlam (they say) doth his Pa-god?  
Beloved,

Beloved, *Nequam verbum est* (as hee in *Plautus* saith well) *bene vult, nisi qui bene facit*; and therefore because hee that accepts the will for the deed when nought but the will can be had, doth yet expect the hand with the lips, when men may give the hand; for this cause therefore (I say) let as many of you as God hath given hands unto as well as lips, present God now, as with the calves of your lips, so with the very best & choicest fruits also of your hands: imparting liberally *καὶ ἀποδιδόντες ἑκάστῳ*, and according every man unto what hath been lent you by God, somewhat *Aris Dei*, unto the repairing and beautifying (I meane) of decayed Churches, Christ his mansions; somewhat *Charis Dei*, unto the reliefe and succour (I meane) of distressed Christians, Christ his members; and that as for his sake, by whose onely merit it is that we are already passed from wrath to grace, so for his service too, by whose only power it will be that wee shall hereafter passe from death to glory, there *ἀγαλλοῦμεν πρὸς* (that I may speake in *Damascens* phrase) *πρὸς καὶ τὸ αἰώνιον*, there to keep with Christ an everlasting holy-day, throughout all eternitie in the heavens; whither he bring us all who hath dearly bought us all, even Jesus Christ the righteous: to whom, with the Father and the Holy Ghost, be ascribed (as most due is) all honour, and glory, and praise, and power, and dominion, from this time forth and for evermore. *Amen, Amen.*

3

A  
SERMON,  
PREACHED IN  
S. PAULS CHURCH  
IN LONDON,

BY  
JOHN SQUIER  
PRIEST,

Vicar of Saint *Leonard* Shordich,  
in MIDDLESEX.

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LONDON,  
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*Humfrey Blunden*, 1637.



To the most worthy paire of most  
religious persons, Sir *Alexander Saint-*  
*John*, and his vertuous Lady.



*His Text and Sermon doth exhort to  
good workes. It is my riches, that even in  
my poore Parish there are some, who  
preach this exhortation better by their  
practice, than I enforce it by my preaching: of whom  
(be it spoken without either disparaging them, or flatter-  
ring you) yee are the chiefe. This hath been long prin-  
ted in my thought, and now my thought is printed: I  
account it a maine branch of my happy content, that I  
have two such chosen people, so zealous of good works,  
living under my ministry. And that you may long live  
So, and There, by the increase of Gods Grace, and to  
the increase of Gods Glory, is the perpetuall prayer of  
him, who is*



Yours

in our Jesus,

JOHN SQUIER.



A S E R M O N  
P R E A C H E D I N  
S t . P A U L S C H U R C H  
I N L O N D O N .

MATTH. 5. 16.

*Let your light so shine before men , that they may see  
your good workes , and glorifie your Father which  
is in heaven.*



That Citie of *Antioch*, *Acts. II. 26.*  
doth in some sort resemble this  
*Text*: from this place are the ser-  
vants of our Saviour first and prin-  
cipally called *Christians*. For how-  
soever as there was in *Logicke*, al-  
though there bee in *Theologicke*, a  
continuall contention betwixt the *Realls* and *Nomi-  
nalls*; yet doe I really side with, and *ex animo* sub-



scribe to the former. Our talkative Christians, who are like the *Nightingale*, *Vox & prateria nihil*, nothing but voice, I deeme them and doome them fitter for the cage than the Church, *sing they never so melodiously*. But I hope and pray that we may learne Christ otherwise from this text. This text is Christ his Institution of a Christian, which consisteth in doing the deeds of Christianity. The deeds of Christianity are here described by the *Matter* and *Forme* thereof. The *Matter* of Christianity is here called 1. *literally*, Good workes : 2. *metaphorically*, Light. The *Forme* of Christianity followeth, in following the metaphor, and that in three particulars : Good workes must shine, they must be seene, and they must be shorne. 1. Good workes being termed light, wee know that light, *lucerna* is of light esteeme if it be not lighted : my Text saith therefore that good workes must shine : 2. a light that is lighted, and doth shine, yet it may bee kept in a closet, or put under a bushell : the *ubi* or proper place of the candle is a candle-sticke ; it followeth therefore, our good workes must shine before men, that they may see them. 3. Though a candle doe shine before men, and men doe see it, yet if it bee so placed, that a man cannot see to write, or read, or worke that which doth principally concerne him, he is deprived of the principall benefit thereof : wherefore the remnant of my Text sheweth that a Christian must apply this Candle of his soule to the eye of his soule, that he may see to doe the grand worke of his soule, to Honour his God ; that they may glorifie his Father which is in heaven. Thus doth Christ instruct every one to be a Christian, how to doe Bonum, and  
that

that *benè*, thereby to become *bonum*. Our light must so shine before men, that they may see our good workes, and glorifie our Father which is in heaven. Now that God give us His grace, that wee may give him That glory.

Undertaking this heavenly worke of heavenly edification, consider wee first the *Materials* thereof, τὰ κατὰ ἔργα ὑμῶν, your good workes. If Christianity bee not ἔργον, that Christian is ἀργός, an Idlesby in that building: becaute meere knowledge is to greater damnation, Luk. 12. 47. and meere knowledge is in the damned, in the drivell, Luk. 4. 10. Omnes Graci norunt quid sit honestum, soli Lacedamonii faciunt quod est honestum: All Christians Know, true Christians Doe Christianity.

The fruit doth shew the tree, Luk. 6. 44. a good man like the good tree Psal. 1. doth bring forth his fruit in due season; like the tree of life, Rev. 22. in many seasons: yea like the tree in Alcimous his orchard, in every season. Aarons rod did not onely bloome. Philosophy saith ἐν δυνάμει, felicity is ἐν ἔργῳ, operation, not speculation: and the Moralists, that their Art is not ἔργον, but ὡρμηδόν, not an affection but an action. Nature frameth men with ten fingers to one tongue: but wee invert it, Oraque centum, like Sienior, wee open our mouths wide, when wee should open our hands wide, Deut. 15. 11. But surely they are no excellent servants who will onely weare the Livery; therefore, ἔργα, Christ saith, Christians must doe the workes of Christianity.

Such as are Christians must doe the works of Christianity: and good Christians good workes. What? abso-

lively good workes ? No, I absolutely deny that. Το καλόν ἐ καλόν, ὅταν μὴ καλῶς γίνηται: *Sanctum non est quod geritur sanctum, nisi sanctè quod sanctum est peragitur: Deu attendu tum actum, tum affectum*, saith St. Cyprian. Where there are good workes in perfection, there must be both a perfect action externall, and perfect affection internall. But *quis idoneus ad hac* ? liveth the man that dareth say he can discharge it ? Alas, alas, we have many commissions, more omissions : In the most vigilant Christian, Gregories two wormes will eat out the core and cer of his most heartie action : *superbia aut desidia*, either sloath in them, or pride of them, will constraine the best Christian to ponder the *terminus diminuens*, remaining : *opera bona Nostra*, they are Our good workes, and therefore blemished in their goodnesse.

Christ doth, and Christians may call their workes, good workes : for they are wrought out of a good matter, the holy Scriptures, 1 Sam. 15. 22. by a good efficient, the holy Spirit, Joh. 15. 5. and to a good end, to hallow Gods holy name, in my text for this day, and in our prayer for every day. Primitively, our workes are pure, are cleere in the fountaine ; but derivatively muddie and dirtie in the channell and kennell of our performance. If once they be Our workes, Our God doth know it, and hath said it, *All our righteousness is but as filthy ragges*, 1 sai. 64. 6. This is enough to vilifie our best actions, and to humble our best affections, that they are called *bona opera Nostra*, Our good workes.

Passing the dignitie, proceed we to the necessity of our good workes, *ἀμείνων*. Let your light shine. Christ

is Imperative, and Christians are Optative, that they may be Potentiall, and Indicative, manifestly and powerfully to stop the mouths of ignorant malicious people ~~and dominions~~ by our good workes, and godly conversation, 1 Pet. 2. 15. I will not cramme your attention with that Crambe, those common Scriptures for good workes, obvious to our Children and Catechists, to our Nisi and Necessaries, to our very Novices in Religion: onely I will appeale to all your memories, that all the Patriarchs, Prophets, Apostles, Disciples, Martyrs, Fathers, Confessors, and sound Professors, did ever strive to practise that *opus fidei*, that worke of faith, 1 Thess. 1. 3. and to walke in that narrow way to heaven, which is paved with good workes. For my part, I am through, that those who goe not in this *via*, shall never attaine that *patria*. Though Bernard saw not All, yet hee saw enough in this point, and they are blinde Bayards, who be so bold as to gain-say it. I am transported with this point; and as it were translated by this point, into a pilgrimage towards heaven: like that of Jacob to Padan Aram, Gen. 28. me thinketh I have a vision of a ladder reaching to heaven, and a ~~ourisme~~ a multitude of the effects of good workes, as Angels ascending and descending, as messengers to tell us, that we shall climbe the ladder, where God standeth at the top thereof.

I At the foot, below the foot of that ladder, lieth Man: ~~er ade xata~~ yea, ~~eternis~~. Before Hell was, we were prevented from Hell, and elected unto Heaven in Christ Jesus. The *αυτογνωσις*, and Charter of our enfranchisement is in Gods Predestination: the *αυτογνωσις* or counterpanethereof, is in our owne Conversation. By  
doing

doing good workes, we may and must make our election sure, 2 Pet. 1. 10.

2 In the fall of Adam, we, all Adamites, fell into Hell. *Titones ab incendio*, out of which fire we are snatched by our blessed Redeemer: our good workes are the fruits and signes of that our blessed redemption. For if we be the children of Abraham, we will doe the deeds of Abraham, Job. 8. 39.

3 As we were *Titones ab incendio*, so that wee be not *Titones ad incendium*: that wee doe not relapse to our ruine; but that we are assured that we are justified, and shalbe glorified. The evidence of this assurance is given by the *Spiritu Causative*, by way of operation: but it ariseth also from our workes, *effectivè*, by way of declaration. If wee keepe Gods Commandements, we dwell in him, and hee in us: and hereby we know that hee abideth in us, 1 Job. 3. 24.

4 That we are elected, redeemed, justified, yea and Glorified *et æternam*, according to the first fruits, and gracious fore feeling thereof. Wee must render our regale vestigal: our thankfulness must bee our tribute to God, for that wee are made Citizens and Subjects of his Kingdome. And our thanks must be by our deeds, we must *gratias agere*; *gratias dicere* is no phrase. Like *Cinatus* to his King, we must say, *ὅτι πλέον ἐργῶ, πλέον δὲ ἰδίσκω*. When we have done what wee can, wee are but unprofitable servants, Luke 17. 10: Though we shall be unprofitable, yet must we not be unthankfull servants: and by our good workes wee must declare it.

5 True thankfulness for our benefis, doth alwaies produce true love to our benefactor. Now this love must



must not be *Gyges*, to walke *inconspicuous*; nor an *Adonibezech*, to have no *Fingers*; nor like *Logick*, may it be *clutchi-fisted*, but like *Rhetorike*, it must be *open handed*. Love doth dwell at the *signe* of the *open hand*, and the motto is *bona opera vestra*, Your good workes. If we love Christ, we will keepe his commandments, *Joh. 14 21.*

6 No servant to Love : Love therefore is *Obedient*; and *Obedience* is the foundation of my Text. I am *Obedient* to my Creator, saith every Creature : *Tu loquere, ut te videam.* Shew it by thy works, saith Christ to us Christians; and we Christians should answer our Christ, as the Israelites did *Moses*, All that the Lord hath spoken will wee doe, *Exod. 19.8.*

7 But our consciences, mille testes, a great cloud of witnesses, complaine to us, of us, that wee have not returned those thanks, nor imbraced that love, nor expressed that obedience to our blessed Creator. It standeth us then in hand to repent us of those notorious Omissions. But what is repentance? onely mortification, and vivification; a putting off the old man, and a putting on the new man, *Ephes. 4.22. & 24.* that is, the eschewing of evill workes, and the insuing of good workes. We say we repent, how doe we shew it? It is possible, that all our gestures, postures, sighs, prayers, and profession, may be but *Domestici testes*, partiall false witnesses, or vaine-glorious *Pseudo-Martyrs*. *Deus testis*; that we doe truly repent (if wee be not rotten hypocrites) our good workes before God and man will witnesse it.

8 Next, no repentance! no faith. These twinnes, like those of *Hippocrates*, will thrive or pine to-

gether. These ~~1000~~ <sup>1000</sup> Day starres, will rise and set in the same minute. Like Ruth and Naomi, they will live and die together. A carnall neglect of good workes will kill them both. But for faith! a wordyng proffessour (as the Harlot used her Infant, 1 King. 3. 16) doth smother it, and take away the breath of it. For as the bodie witho ut breath is dead, so faith without workes is dead also, James 2. 26.

9 If our faith faile, it is fit that we should fall to our prayers: Lord increase our faith, Luk. 17. 5. Our prayers are heavie, like Moses hand: wee cannot hold them up against braving Amalek; against our bold temptations: our goods workes are Hur and Aaron to support them. Our prayers are Sagittæ Salutis, 2 King. 13. 17. the arrowes of salvation: goods workes, are our Elisba, to teach us to shoote. Good workes are the feathers to those arrowes, which make them flie as high as heaven; and, like Jonathans Bow, never to turn back empie, but ever to bring a blessing with them. A voice was heard from Heaven, saying, Thy prayers and thine almes are come up for a memoriall before God, Act. 10. 4.

10 Yea good workes are not onely helps of prayers, but they are prayers also. I conceive prayers to bee vocall sacrifices, and sacrifices to bee reall prayers. Now good workes are sacrifices: therefore prayers. I dispute not the distinctions, whether good workes be sacrificia propitiatoria, sacrifices to assuage Gods vengeance for our transgressions; by our pietie for our sacriledge, or by our charitie for our avarice: whether goods workes bee sacrificia impetrantia, to beg a blessing upon our King and kingdome, upon our families and persons: or whether they be onely

*Sacrificia Eucharistica*, the tribute of our thankfulness. But this I know, our good workes are sacrifices, true sacrifices, sacrifices wherewith God is pleased, yea well pleased. For S. Paul saith, To do good and to communicate forget not, for with such sacrifices is God well pleased, Heb. 13. 16.

11 Hereunto will I be bold to annex a transcendent goodnesse of good workes. I must speake it truly, you must heare it cautelously. Good workes doe purge us from our sins. I transgresse little from the phraze, nothing from the sense of S. Pet. 1. Pet. 1. 22. We purifie our selves in obeying the truth. Indeed this property of purging sinnes, properly, by way of redemption, is peculiar to the prerogative of Christ: the blood of Jesus Christ doth cleanse us from all our sins, saith S. Job. 1. Job. 1. 7. but instrumentally, and by way of mortification, and repressing our concupiscence: as it is mentioned by S. Paul to Col. 3. 5. we may ascribe this good worke to good workes. By mercy and truth iniquitie is purged, Pro. 16. 6. I will therefore presume to the best man under this rooffe, under heaven, to come neer and say, Fisher, goe to Jordan, wash and be cleane. Cleanse your selves by good workes, and a godly conversation.

12 We are Gods servants; do our fraile appetites invite us to be hirelings? will mercinarie motives make us to be good? to do good? our good workes shall produce a good reward, a double reward, yea a treble, temporall, spirituall and eternall, 1 Tim. 4. 8. Doe not censure, nor suspect this doctrine for Popish and implying merites: no, out of my judgement, not affection, I abhorre all Popery, and of all Popery I abhorre this Heresie, that proud presumptuous point of Merits. But that good workes shall have their reward, it is

Saint Pauls doctrine, *Hebr. 11. 6.* and wee have Saint Pauls distinction to cleere it from Popery, *Rom. 4. 4.* our reward shall be of Grace, not of Debt, *ὁ δὲ χάρις ὁφειλόμενον οὐκ ἐστίν, ἀλλὰ χάρις ἡ ἐκ τῆς ἀγαθότητος τοῦ Θεοῦ*, saith S. Basil: and S. Ambrose seemeth to speake the same sentence in Latine, *Donum liberalitatis, non stipendium virtutis*; a reward proceeding from the benignity of the rewarder, not from the dignity of the rewarded: hee can be no way meritorious. I have heard that power belongeth unto God, and that thou, Lord, art mercifull: for thou rewardest every man according to his worke, *Psal. 62. 12.*

13 Moreover, the good workes of good Christians, shall have a reward according to the proportion of their goodnesse. He which soweth sparingly, shall reap sparingly: and hee which soweth bountifully, shall reap bountifully, *2. Cor. 9. 6.* They that be wise, shall shine as the brightnesse of the firmament; but they that turne many to righteousness, as the starres for ever and ever, *Dan. 12. 3.* The patient Innocents which start not, and shrink not at the groundlesse and endlesse barking of black-mouth'd slanderers; They are blessed, and commanded joyfully to expect the augmentation of their blessings. *Μισοὶ μισοῦς*, a reward, even a great reward in the Kingdome of Heaven, *Matth. 5. 11. 12.*

14 These many points are so many stems, springing from one stalke, *φιλανθία*: the love of our selves, to our selves. There remaine two maine motives; whereof the one is comparable to any of these, the other superlatiue to all of these: *φιλοκαρτία*; and *φιλοθετία*; our love to our breithren on earth, and our love to our Father in heaven; to edifie them, and to glorifie him, both in the Text. To draw men to Christ is Gods roy-

all *Exerogative*; *John 6. 44.* therefore to communicate this to *us*, must be a rare *priviledge* for such mortall miserable creatures. But *exempla trahunt mores*, *exemplary good workes* are an *admant*, very *attractive*, and they are (not *iron*) of a *heavie disposition*, who will not follow them. Good workes doe *excite*, *draw men*, *subducunt*, they make *volentem volentem*, such as are backward to religion, to become forward in religion: Thus *homo generat hominem*, one good worke doth produce another. Good workes are necessary to be done by good men, that by their example they may edifie their brethren.

15 These many fore-named *motives*, and effects of good workes, are as so many *starres*, which impart light to *us*, and exercise their influence on *us*, to make our *soules vegetative*, to grow from grace to grace, to be fertile and fruitfull in good workes. O like those *starres*, the *septem Triones*, they are brave directions to *us* towards our *haven*, our *heaven*: and happy are those holy Christians, who can steere thither through an ocean of good actions.

And this last, our *exemplary piety* and *charity* to edifie our brethren, like the *starre* of the *Epiphanie*, it doth as it were stand over the house, and directly direct *us* to this command of *Christ*, as that *starre* did those *Magi* to the person of *Christ*. Or *sicut in stellis Luna minores*, like the *Moone*, it shineth brightly, that we may see the way to heaven, in this night of our ignorance, and imperfect understanding. And, as the *Astrologers* teach of the *Moone*, it doth rule the head, and imploie the *braines* in holy meditations, to compasse an holy conversation.

But the motive behind is before them all in an ener-



getically incitement: like the *Sunne*, it doth obscure all these in a glorious *lustre*. It doth impart *light* and *life* to all who are called *Christians*, to walke worthy of their *Vocations*, since by our good workes wee shall glorifie our good *God*, that we shall doe good workes in the sight of the *Devill*, *Iob* 1.8. and in despight of *diuellish men*, as *David* *en* *his* *expos* *huc*, as *Theophylact* speaketh, that our very enemies shall approve us with their hearts, though they reprove us with their tongues. Had I the tongues of men and Angels, I could say no more to urge the necessity of good workes, than what is here said in this Text, in this part of my Text: *Let our light so shine before men, that they may see our good workes, and glorifie our Father which is in heaven.*

I will shut up this Sermon, drawing this one Doctrine into a double usefull Application: first, by way of apologye, for our Religion; secondly, by way of Antilogie, against our Religion. In the one, I will professe the Doctrine of our Church to be admirable; in the other, I will confesse the practice of our professors not to be answerable.

I Have I here any Auditors, who are Papists, or Popishly affected? If prejudice and partiality have not stopped both the eares of such persons, I crave but one corner to receive the true report of their false reports and forged calumnies, wherewith they charge our Church Reformed.

The Protestants doe neglect good workes, because they doe not hold them necessary to Salvation, saith the Jesuit who did occasion that rare Treatise termed, *The way to the Church*, sect. 40. *Nil nisi Fidem requirunt*. *Lessius* saith, the Protestants require no-

thing but faith, de Antichristo, pag. 259. Suarez more fully and foulely too: *Quocunque modo vivunt, per solam fidem gloriam sibi promittunt; & neque Mandatorum observationem, neque Pœnitentiam esse necessariam prædicant*: the Protestants preach (saith the Jesuite, Apolog. 5. 10. nu. 11.) that it is no matter how men live, promising glory by faith alone, accounting both the keeping of the Cōmandements & Repentance Unnecessary. *Legem ad Salutem nequaquam esse necessariam, impie dicere non sunt veriti*; their Trent Catechisme saith, pag. 339. we are not affraid to say impiously, *That the Law of God is not necessary to Salvation*. The same smoake ariseth from a cloud of like wittnesses, Campian, Dowly, Malvenda, Ferm, Stella, &c. against which loud lewd Lie, we appeale to our God, to our Consciences, to our Bookes, to our Sermons, to this Sermon, to our Heavens, to our very Children in their Catechismes, who were never taught one syllable of such a damnable doctrine.

But the best is, Bellarmine doth blush at these bold calumnies; *Diseris verbis docent opera esse ad Salutem necessaria: non quidem necessitate Efficientia, sed Præsentia, de Justificat. 4.* The Protestants (saith he) doe plainly teach, that good workes are necessary to Salvation, not in the act of Justification, but in the worke of Sanctification, without which there can be no Salvation.

Indeed we doe not, indeed we dare not avouch with that Jesuite of Rome, that at the last day we expect *Justum Judicem*, a Just Judge, not *misericordem Patrem*, not a mercifull Faiber. Nor with those Priests of Rhemes, that Heaven is the value, worth, and price  
of

of our *workes*. For my part I professe, I can swallow no *Pills*, be they never so artificially gilded. No *Merits* will downe with mee, though wrapt up in the quaint phrase of curious *Campion*, *Operantia sanguine Christi*: or with the neat distinctions of *Condignitie*, *Congruity*, &c.

But if it can be proved, that the *Protestant Church* doth hold dogmatically, that *good workes* are not necessary to *Salvation*, I will turne *Papist*. Again, if we make it plaine, that they charge us with these palpable, grosse, shamefull and shamelesse *lies*, onely to strengthen their desperate resolution in this damnable point of *Merits*; mee thinketh an ingenuous *Papist* should almost be perswaded to turne *Protestant*: only *S. Paul* hath told us, and fore-told of them; there is a generation, who will not receive the love of the Truth: and therefore God hath sent on them strong delusion, that they might beleeve a lye, 2. *Thes.* 2. 10, 11.

Concerning the remnant, a long *Preface* would be requisite to mediate for that short conclusion. For my *Mistresse Experience* hath taught mee (her wise *Scholar*) that it is more offensive for a *Preacher* to reprove sinne, than for an *Hearer* to commit it. I hope therefore and pray, that in this *Congregation* there bee none of *Malchas* his kinsmen, who have lost their right eares; nor none of *Theophrastus* his *Scholars*, who used none but their left hands, that whatsoever I reach them with a right hand, yea and heart too, they receive it with a sinister interpretation. Beloved, I begge an intelligent and charitable attention. I will speak in verity, in Gods holy name doe you heare in charity.

Good

*Good workes ! Good God, where are those good men who doe performe them ? some few onely excepted.*

1 *The idlenesse of the poore, dejected, unrewarded, unregarded Mercenaries ; the lofty, lordly deportment of others more plentifully maintained. The base flattering of great ones, and that more than most basest flattery of the base ones, the multitude, to the fomenting of faction, schisme, and disobedience. Are these the good workes of our Clergie ?*

2 *The slow foot to the house of God, the stiffe knee to the worship of God, the shut hand to the members of God, the evill eye against the ministers of God, and (as it is feared) the schismaticall heart in the Church of God. Are these the good workes of your Laity ?*

3 *The hyperexcessive prodigality upon hawkes, horses, hounds, drinking, dancing and dicing, and that incredible parsimonie towards the poore, the country, Church, nay their God. Are these the good workes of the Countrey ?*

4 *The lying in shops, swearing in markets, equivocating in selling, ingratitude, nay perfidiousnesse in borrowing, usury, nay extortion in lending, and that avarice is become an ubiquitary Inmate in this famous metropolis. Are these the good workes of this City ?*

5 *The encouraging and instructing of malicious quarrellsome Clients, the protecting and priviledging of debtors and malefactors ; their antipathy to the Church-government, because of the Churches anti-jurisdiction, and the spinning out of Law-Suits with long and costly proceedings, oft times to the undoing of Plainife and Defendants too. Certainly such Law-*

gers are no Papists, for they meane not to merit heaven by such good workes.

6 That a Gallant may not heare she lye, but that his sword must right it, and write it in the blood of his reproacher, or lose his owne in assaying it. That a Gallantresse may not see that woman, but that her foot or heare must presse before her: onely to Church and Heaven shee will give precedence to any. That Hee doth torment the Taylour, Shee the Sempster, both the Divell with inventing fashions; that both spend more time in cutting, curling, powdring, and plaining their haire, than they doe in praying either in publike or in private; and that they make themselves monsters by their misbapen attire: I can hardly contrive these good workes within the compasse of my text, and of the holy Scriptures.

7 That worke of our Nation is no good worke; that which maketh our Kingdome a scorne to our foes, a sorrow to our friends, a shame to our selves: That *Noli me tangere*, and *Noli me nominare* too; I dare not name it. But Christ doth name it, and curse it too, Luk. 11. 17. That worke will bring this land to a speedy confusion, if God doth not shield it by his mercifull protection, and miraculous prevention.

8 But the Antipodes to all good workes, is that Seminary of all bad workes; that worke — which heretofore hath beene hated of the Heavens, now practised, patronised, yea purchased by Christians, by Protestants: Sacriledge and Church-robbing. What be a thiefe to my God? Master is it I? every one will apologize for himselfe in the phrase of that innocent Apostle. I would to God there were no coine in my co-  
rage



*sage, no bread in my cupboard, no bookes in my Study, no breath in my body, conditionally there were no sacrilegious Church-robbers in this Kingdome.*

*The stones in their walls, the sheaves in their barnes, and the loaves on their tables, will cry sacriledge against many a man of worth in our nation.*

*This goodly, but drouping Edifice, if it should drop downe; and bury us, either talking in the Church, or praying in the Quire, we should be no Martyrs, who esteem *Suam Quiriam* all cost lost, which might be bestowed on so religious a reparation; nay, so necessary a prevention.*

*That so many persons in too many Parishes are in want of spirituall bread under their temporall Tish-takers: wee need not glory in our merits, that wee suspend our assistance from those silly soules. The people may perish where prophecy faileth. Beloved, there is a positive, and there is a privative sacriledge. Cain was profane, though peradventure seventy times short of Lamech in profanenesse. To withdraw what the Church hath, and to withhold what the Church doth need: the later is sacriledge as well, though not as much as the former.*

*There is one, and but one salve for this sore, the redemption of Impropriations.*

*Let not Impropriators start, I plead not for impossibilities; not that they should give them, but that wee should buy them: That every man should lay by him in store as God hath prospered him, till that his private charity might find opportunity, and (if God hath such a blessing in store for us) be enabled by public authority, to concur in the buying in of Impropriations.*

If Authority would open that Treasury for Gods house, the rich men would cast in their gifts, and the widowes would cast in thither their mites also. And the blessing of Jeroboam be upon that hand, which would be clutched in such a contribution.

This would be the accomplishment of this text, in one superlative particular. If wee should light that torch which Popery hath extinguished: Then, would our light so shine before men, that they would see that good worke, and glorifie our Father which is in heaven. Yea, for this present my meditations apprehend such a good worke to be our best Orator, to begge a blessing upon our kingdome; upon the Epitome thereof, the Honourable high Court of Parliament; upon the Head thereof, his Rosall Majesty.

As therefore we love our King, as we love our Kingdome, as we love our Church, as we love our Soules: so in this point, Let our light so shine before men, that they may see our good workes, and glorifie our Father which is in heaven.

*Frangere Domine panem quidam rorum, manibus meis*

I have delivered thy Message, to thy people; I

have spoken to their Eares, Lord

Jesuw speake unto their

Hearrs.

5 DEED

FINIS.

